The Churchman

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for January.

1. CIRCUMCISION.
4. Second Sunday after Christmas.
6. EPIPHANY.
11. First Sunday after Epiphany.
18. Second Sunday after Epiphany.
25. Third Sunday after Epiphany and Conversion of St. Paul.

Poetry.

From Keble's Lyra Innocentium

For the FEAST of the Circumcision.

SICKNESS IN THE CRADLE.

"A christian child in pain!
O sad amazing thought!
A babe elect and born again
With blood of Jesus bought,
That never yet knew dream of sin
Nor throb of pride, nor will unclean;
Yet faint with fever see him lie,
Or in strong grasp of sinner's agony."

O mother fond and wild
Stay the complaining word!
What would'st thou have? Thy suffering child
Is as his Saviour Lord.
Or ever eight brief days have flown
He, the unstained, must make his moan,
Must taste the sacrificial knife,
Must to the Cross devote the lended life.

Behold the Virgin blest
Calls on her babe to wake
From his sweet slumber on her breast,
How should her heart not ache?
From her pure bosom where all night
He softly slept, that maiden bright
Resigns her well-beloved at morn
To shed His blood; for therefore was He born.

Pierced is her heart, yet still—
For why? that mother's love
Is one with His Almighty will,
Chang'd by the o'ershadowing Dove.
O freely then your treasures yield
With the dread Cross so lately seal'd,
Yield to the chastenings of th' Unseen,
The Saviour's Presence-tokens, sweet as keen.

The Past.

BY PROFESSOR [illegible]LSON, OF EDINBURGH.

How wild and dim this life appears!
One long, deep, heavy sigh,
When o'er our eyes, half closed in tears,
The images of former years
Are faintly gliding by!
And still forgotten, while they go;
As, on the sun beach, wave on wave
Dissolves at once in snow.
The amber clouds one moment lie,
Then, like a dream, are gone!
Though beautiful the moonbeams play
In the lake's bosom, bright as they,
And the soul intensely loves their stay,
Soon as the radiance melts away,
We scarce believe it shone!
Heaven airs amid the harp-strings dwell;
And we wish they ne'er may fade;
They cease—and the soul is a silent cell,
Where music never play'd!
Dream follows dream through the long night hours,
Each lovelier than the last;
But ere the breath of morning flowers,
That gorgeous world flies past;
And many a sweet angelic cheek
Whose smiles of love and fondness speak,
Glides by us on this earth;
While in a day we cannot tell
Where shone the face we loved so well,
In sadness, or in mirth!

Selected Matter

Early History of the Church in Connecticut,

(From Rev. N. E. Cornwall's Jubilee Sermon.)

REV. MR. CANER.

Mr. Caner was ordained in England, and appointed missionary to Fairfield, in 1727; having been very highly recommended to the Society and to the Bishop of London by Mr Johnson; under whose supervision he had pursued his theological studies for some three years. And from the time of his settlement here until the Revolution, this parish seems to have been established on a permanent foundation, and to have been generally in a very prosperous condition; exhibiting in the leading facts of its history, a very interesting view of the gradual, steady progress of Episcopacy in Connecticut, during those fifty years of its struggles against various adverse influences, British as well as American.

It is to be much regretted, therefore, that by the burning of the Church and parsonage in the conflagration of the town in 1779, the ancient records of the parish, previous to that time, were destroyed.* And it is hardly less to be regretted, that there is also in the records of this town a singular omission; extending from the year 1722, when the Rev Mr. Pigot began to preach in Stratford and Fairfield, to the year 1728, when Mr Caner had taken full charge of this parish, and including the whole period of its organization and incipient stages. This singular circumstance is especially unfortunate, on account of the importance of the period in question. It was evidently a time of much excitement and change in the public affairs of this town. And the omission of all the acts and projects of that period from the copy of records, which contains an account of annual meetings and votes of the town during all the rest of the time from 1661 to 1728, in the same book which has the original record of annual meetings and votes from 1729 to 1800, leaves us almost entirely to the testimony of one of the parties interested in certain important changes.

It appears, then, from the reports of Mr. Johnson to the Society, that in the year 1724, the prospects of Episcopacy in this town were very favorable, in some respects. Speaking of the sufferings of "sundry people of both sexes," who had been persecuted and imprisoned, on account of their attachment to the Episcopal system, and expressing his fear that if not soon relieved, people would be quite discouraged, he at the same time expressed his belief, that "the whole town would embrace the Church if they had a good minister at Fairfield," and added, "I have a vast assembly every time I visit them." Within a few months afterwards, he had "in Stratford and the neighboring towns more than a hundred communicants;" of whom about forty had been admitted to communion by him. And in 1727, just before Mr. Caner took charge of this parish, Mr. Johnson informed the Society, that there were about forty families of Episcopalians in Fairfield. These were, according to his account, "mostly of the poorer sort," as Mr. Caner also testified in his first report of the state of his mission. It is evident, however, from various circumstances noted in the records of this town, and upon tombstones in its old burial-places, that the parish at that time embraced some persons who had been, for many years previous, men of much consequence and influence in the town, and the most of them, if not all, Congregationalists. The same fact is manifest from the success which attended an application made to the Colonial Government at that time by the Wardens and Vestrymen of Trinity Church, Fairfield, for an alteration of the laws concerning the support of religion. A petition was presented to the Assembly, signed by "Moses Ward and Samuel Lyon, Church Wardens, and Dougal Mackenzie, John Lockwood, Nathan Adams, Benjamin Sturges, and others, in the name and behalf of all the rest of their brethren," dated May 15th, 1727, stating that ten of them had been lately imprisoned for taxes, contrary to the Hon. Governor's advice, and notwithstanding solemn promises before given to sit down and be concluded in the affair; praying that the sums of money so taken from them might be restored; and declaring that if their grievances might be redressed, they should "aim at nothing but to live peaceably and as becometh Christians among their dissenting brethren." And in response to this petition, an act was passed, providing that the taxes collected from Episcopalians for the support of religion, might, under certain circumstances, be paid to the Episcopal missionaries instead of the Congregational ministers. This movement of the early Churchmen of Fairfield, about a hundred years after the settlement of this colony, was the first effectual step ever taken towards the establishment of religious liberty in Connecticut; an object which it required about another century to accomplish. And that those zealous Churchmen, so worthy of honorable remembrance, were persons of good character, against whom their adversaries could find no occasion, may be safely inferred from the previous existence of a custom, disclosed by the early records of this town; the practice of expelling from its limits, by a public vote, those who, from time to time, became obnoxious, on any account, to the majority of the community; which may be supposed to have been thus kept very pure and select, from the highest to the most humble citizen.

In view of these and other similar indications, that the period of the organization of this parish was one of much excitement and change in the social aspect as well as the public acts of this town, it is to be regretted on all hands, that the record of its acts during that most interesting period of five or six years, is wanting in the copy which was made from an "old book," and preserved evidently safe and sound;* having never lost a leaf of what was transcribed. Some clue, however, to the posture of public affairs in this town, at that interesting crisis, may be obtained from a record of Colonial acts, which is preserved among old manuscripts in the office of the Secretary of State at Hartford. It is in these words: "May 14th, 1725. On advice of the infirmities of Rev. Mr. Webb, and the present circumstances of that society of which he is pastor, we"—the General Association of Congregational ministers convened at Hartford—"could not but think that their case called for a speedy visitation, and that nothing less would attain the end designed and so earnestly to be desired for that people, than an act of this Hon. General Assembly, requiring that one or more of the ministry from the several counties or associations of this colony be sent to convene at Fairfield for the consideration of their state and the application of proper expedients for their united continuance in the faith and established order of the Church of Christ in this Colony." Whereupon a resolution was "passed by the Hon. Assembly, that Fairfield should call some other orthodox minister to help Mr. Webb, that their sorrowful and sinking circumstances might be relieved."†

This interesting record also serves to illustrate a remark made not long afterwards by Mr. Caner, in one of his reports to the Society; that Fairfield was "the chief seat of opposition" to Episcopacy; a remark in which he also had reference to the fact that the seat of the County Court and its prison were in this town.

Some idea of the state and materials of the mission, at Fairfield, when Mr. Caner took charge of it after his ordination, may be gathered from a comparison of the small number of the communicants whom he found here as a lay reader under Dr. Johnson in 1725, namely *twelve*, with the number of families belonging to the parish in 1727, namely, *forty*. It is manifest from such a comparison that few of the early members of this parish were originally Churchmen. Most of them were doubtless converts from the Congregational Society. This appears, indeed, from a remark of Mr. Pigot, in one of his reports, that "the people of Fairfield, Ripton and Newtown were very desirous of a minister; many of them having conformed to the Church of England." And the changes of this kind, by which a very promising parish had been gathered here before 1727, in part by Mr. Caner himself as lay-reader, seem to have increased very rapidly after his appointment to the mission of Fairfield.

In gathering, however, the early history of this parish from his reports, which are almost the only source of information on the subject, it must be observed, that during the greater part of his ministry here, his mission included much more than the town of Fairfield. It embraced almost the whole county. In one of his earliest reports, he informed the Society, that he constantly served Fairfield and the villages contiguous, namely, Pequonnuc, Green's Farms and Greenfield;—there being no village of Southport, nor city or village of Bridgeport;—and also preached at Norwalk, Stamford and Greenwich; and at Chesnut Ridge (now Reading) where there was "no minister of any denomination," and as often as possible at Ridgefield and Danbury; and sometimes at Newtown also, in connection with Mr. Johnson of Stratford. Indeed, during the greater part of his ministry here, his mission included the territory of all the towns just named, except Newtown and Reading; together with Weston, Wilton, New Canaan, Westport, and Bridgeport; a district which now embraces fifteen parishes, and upon which, within a hundred and fifteen years past, not less than twenty-eight Churches have been built by Episcopalians, in addition to the first small Church erected in Fairfield in 1725.

For a farther view of the interesting comparison thus suggested, and the encouraging progress of Episcopacy thus indicated, in a region where the population has increased much less rapidly, it may be well to add, that according to Mr. Caner's reports, he numbered among his parishioners beyond the limits of this town in 1728, about seven families at Reading, twelve at Ridgefield, and fifteen at Danbury. He probably had as many more in Norwalk, Stamford and Greenwich. And among them he preached as often as possible during the week; officiating generally in the Church at Fairfield on the Lord's day, but occasionally administering the Lord's Supper in other parts of his mission.

Whether many of his ordinary congregation at Fairfield came from places more distant than Norwalk and Reading, it is impossible now to ascertain. But in 1732, the congregation had increased to such an extent, that measures were taken to enlarge the capacity of the Church, by building galleries, which would accommodate "two hundred people." And within five or six years afterwards, that Church, having been built but thirteen years, was abandoned for another more commodious and complete, which the members of this parish erected in 1738, near the centre of Fairfield, on a site directly in front of the east wing of the Marine Hotel. In 1733 Mr. Caner had remarked in his report, that "the spirit and temper of the people formerly so hot" against the Episcopalians was abating.‡ And in a "town meeting" held July 27th, 1738, a vote was passed with regard to the Church just mentioned, giving "liberty to the members of the Church of England," upon certain conditions, "to erect a house for public worship upon the highway near the Old Field gate." This second Church, though built in the infancy of the parish, was a very substantial and comparatively elegant structure. It was fifty-five feet in length, thirty-five feet in breadth, and twenty feet in height, "with a handsome steeple and spire of one hundred feet, and a good bell of five hundred weight." it seems to have had also capacious galleries; having been built because "the old one," which was large enough to admit of galleries for two hundred people, was "much too little for the congregation."

At that time, indeed, the parish of Fairfield had outstripped in some respects the older parish of Stratford, and taken the position of the leading parish in this colony. It appears from original papers in the office of the Secretary of State, that of six hundred and thirty-six heads of families, men and women, whose signatures were attached to a petition then presented to the Colonial Assembly, from nine parishes under the care of seven missionaries, *one hundred and twenty-four*, about one-fifth of the whole, were under the care of Mr. Caner, in Fairfield and Norwalk; and of these, *eighty-two*, or more than one-eighth of the whole, belonged to Fairfield. Of the rest, one hundred and two belonged to the cure of Mr. Johnson, missionary at Stratford and villages adjacent; ninety-two were under the care of Mr Beach, missionary at Newtown, with which Reading, originally a part of the Fairfield mission, had been recently associated; seventy-three were parishioners of Mr. Arnold at West Haven; fifty were inhabitants of Greenwich and Stamford, then included in the mission of Mr. Wetmore, who was stationed at Rye; and the remaining two hundred resided in the eastern part of the colony; where Mr. Seabury and Mr. Punderson then labored as missionaries; preaching at New London and Groton and other places. It is probable, of course, that most of the professed Episcopalians then in the colony signed the petition to which I have alluded. It is possible, therefore, that some few Churchmen residing in Ridgefield and Danbury were included in the forty-two signers reckoned in Norwalk, and the eighty-two of Fairfield. But probably the number of eighty-two, ascribed to Fairfield, very nearly represents the actual state of the parish which was then designated by the name of this town, and which extended along the coast from the Saugatuck or Westport river to the river at Bridgeport, and northward from the coast, about twelve miles.

But it is more important to observe, in this view of the early prosperity of the parish of Fairfield, and its rapid growth about the middle of the last century, that it then contained many names which have been hardly known in this township for half a century just past; for instance, the names of Livesay, Lord, Mather, Downing, Barlow, Bell, Puling, Bailey, Burt, James, Stevens, Lloyd, Ward, Stewart, Lines, Pound, House and Green. The importance of this observation will be illustrated, in the progress of this sketch, by some of the disastrous changes, which subsequently befel not only the Episcopal parish, but the whole town. In the mean time there are to be noted many interesting indications of the continued prosperity of the Fairfield mission, and the gradual growth of its principal parish, throughout the ministry of Mr. Caner and that of his successor, for nearly fifty years from its organization.

The arduous labors of the mission, while it embraced nearly the whole county, had in 1736 proved injurious to the health of Mr. Caner.—And in that year he seems to have taken a voyage to England, for the purpose of recruiting his exhausted powers. But during his absence Mr. Johnson of Stratford preached occasionally at Fairfield and Norwalk. And soon after his return, in addition to the relief afforded him by the annexation of Reading to the mission of Newtown, he had the assistance of his brother, Mr. Richard Caner, also a graduate of Yale College; who, besides teaching a school in Fairfield, walked over to Norwalk on Saturday afternoon, and officiated there on Sundays as a lay-reader; using "a form of prayer extracted out of the Church Liturgy, and some good practical sermon, or other plain printed discourse of the Divines of the Church of England." The parish of Norwalk, however, in which a small, neat church was built in 1737, seems to have constituted a part of the Fairfield mission, considered as the field of two laborers, even after the ordination of Mr. Richard Caner, which took place in 1740. For in the proceedings of the Society for 1744, it is stated that he "was removed from Norwalk to Staten Island, as a reward for his faithful services in the care of the Churches of Northfield," (now Weston and Wilton) "Ridgefield and Norwalk, within the extensive cure of his brother, the Rev. Henry Caner, the Society's worthy missionary at Fairfield in Connecticut."

To be continued.

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* With the exception of those which were included in the registry-book of Mr. Pigot and Mr. Johnson.

* The remark of Dr. Trumbull (c. xix.) that "the first records of Fairfield were burnt," seems, by long repetition, to have established an impression very widely, that the archives of this ancient town are not worthy of examination. But even the writer of a recent "History of the Indians of Connecticut" (De Forest) might have found here some interesting particulars of purchases of land from the natives, if he had not trusted too far the strange report that "the records of Fairfield have been destroyed." p. 167.

"The first meeting of the Prime Ancient (Congregational) Society of Fairfield," distinct from "town-meeting," was held, according to its own record, on "the 9th of December, 1727."

† In the old manuscript here cited, the last clause of this resolution has been partially erased. But without that clause the resolution of the Assembly is a very tame response to the memorial of the Association.

‡ About that time, however, a spirit sufficiently exclusive was manifested in an inscription upon the monument of Mr. Webb, the Congregational minister; who, dying in 1732, eight years after the organization of an Episcopal parish in Fairfield, and five years after the ordination of Mr. Caner, was described as "the faithful pastor of *the Church of Christ in this place*."

From the Irish Ecclesiastical Journal.

Confirmation of Converts from the Church of Rome.

CONCLUDED.

Instead, however, of such arguments, we wish to discuss the matter on simple Catholic grounds. The principle from which we start is that the Roman community in this empire is in a state of *manifest schism*, its members *schismatics*, and therefore that the decisions of the early Church respecting the reconciliation of *schismatics* applies strictly to converts to our National Church. Further still, the Romish schism in these kingdoms is precisely parallel to the *Donatist schism* to which most of the authority to be subsequently referred to originally applied. We shall establish this latter point as briefly as possible, as it is most important that the *status* of Romanism among us should be fully understood; and we take our proofs from Mr. W. Palmer's admirable reply to Dr. Wiseman's articles in the *Dublin Review*—a work which we cannot too strongly recommend to all who are engaged in the Romish controversy as now conducted.*

Dr. Wiseman himself thus describes the origin of the Donatist Schism:—

"The Donatists, although they received their name from Donatus, schismatical Bishop of Carthage, yet dated from the intrusion of his predecessor Majorinus, consecrated by several Bishops, while Cæcilianus held the see; on the ground that the latter was disqualified from the holding it, because his consecrators had delivered up the sacred volume to the persecutors. These Bishops, seventy in number, assembled in council at Carthage with Secundus of Tigisi, primate of Numidia, at their head, wrote to the Churches of all Africa a synodal letter, in which they declared the consecration of Cæcilianus to be schismatical, and refused to communicate with him. . . . They consider Cæcilianus as an intruder, and appoint Majorinus in his place. A large portion of the African Church assent to their sentence, and from henceforth consider the latter as the legitimate archbishop, and refuse to hold communion with the former. On the other hand, many consider Cæcilianus true Bishop of Carthage, and remain united with him in Communion."—*Dublin Review*, vol. iii. p. 143.

Mr. Palmer thus ingeniously and most conclusively establishes the parallel to which we have alluded:—

"The Donatists irregularly deposed Cæcilianus, and ordained an intruder in his stead. Queen Mary and the Popish party illegitimately and uncanonically deposed or expelled our metropolitans and bishops by royal or papal commissions, and ordained usurpers to their sees.

"The Donatists accordingly went out and separated themselves from the African Church, and thus constituted themselves schismatics. Optatus thus addresses Parmenianus, the Donatist Bishop of Carthage: 'Inquire into the origen of these matters, and you will find that you have condemned yourself, when you have associated schismatics with heretics. For Cæcilianus did not go out from Majorinus, your predecessor, but Majorinus from Cæcilianus; nor did Cæcilianus depart from the episcopal chair of Peter, or of Cyprian, but Majorinus whose chair you occupy.' In like manner our bishops in the time of Mary did not go out from the chair of Peter, that is, from the chair of Augustine or of Patrick, but their opponents. It was in opposition to the existing Catholic bishops that Mary appointed her usurpers, and that the Roman pontiff afterwards sent his emissaries, Creagh, Gibbon, and Smith.

"The Donatists falsely pretended, that Felix of Aptungus, the ordainer of Cæcilianus, had been a traditor, and was incapable of ordaining. The Papists invented the fable of the Nag's Head ordination, and denied that Bishop Barlow had ever been consecrated.

"The Donatists denied that the sacraments were validly administered in the Catholic Church. Dr. Wiseman asserts that our sacraments are null and devoid of all spiritual efficacy. The Donatists rebaptized those whom they succeeded in perverting from the Catholic Church: our Papists frequently imitate their example. The Donatists reduced to the rank of laity any of the Bishops, priests, or deacons, who united themselves to their communion. They held their ordination null, and refused to allow them to minister, except after they had been re-ordained. The conduct of the Papists is exactly the same."—pp. 175, 6.

To the case of the Donatists may be added the still more ancient schism of the Novatians. Neither of these two sects were heterodox as to matters of faith; they carefully maintained the succession of their Bishops, and observed the laws and ritual of the Church, the great fault of both being the assumption that their sect *exclusively constituted the Catholic Church*. We would also observe that the Fathers sometimes speak of these sects as *heretics*, sometimes distinguish them from the heretics as being merely *schismatics*, as will presently be seen. Most of the passages bearing on the subject will be found in the ordinary text books, such as Laurence and Bingham "On Lay Baptism," and Bishop Taylor's "Discourse of Confirmation."

"The Council of Arles, called by the Emperor, A. D. 314," says Laurence† "determines the famous *question*, about the rebaptization of heretics, and ordains concerning the Africans, who had *always* rebaptized them, that if any one leave a heresy and return to the Church, he shall be asked concerning the creed; and if it be known that he was baptized in the name of the Father, of the Son, and of the Holy Ghost, imposition of hands only shall be given him, that he may receive the Holy Spirit."

The Second General Council of Constantinople, A. D. 381, decreed as to the receiving heretics and schismatics into the Church, that the Arians, Macedonians, Sabbatians, *Novatians*, &c., should be received by *confirmation*, but that the Eunomians, Montanists, Sabellians, &c., should be re-baptized.†

Leo, Bishop of Rome, in reply to certain questions, put to him by Rusticus, Bishop of Narbonne, A. D. 452, says, that "it is sufficient to lay hands upon, and call upon the Holy Spirit over those that do remember that they have been baptized, but know not in what sect" (Labbe, vol. iii. p 1408)

The second Council of Arles, A. D. 452, in its seventeenth canon, decrees as to "the Bonosiaci who baptize, as well as the Arians, in the name of the Trinity, it is sufficient to admit them into the Church by chrism and imposition of hands" (Labbe, vol. iv. p. 1013.)

Bingham, in his "Antiquities" (Book xii. c. 5), in the section headed "Apostates never rebaptized in the Catholic Church," observes:—

"A large penance, indeed, was imposed upon such deserters and apostates as had been baptized among heretics, originally, as the rules of Pope Innocent‡ inform us. The one were obliged to go through a long course of Penance for apostacy, but the other were admitted immediately by imposition of hands upon their recantation."

The author of the "Breviarium Fidei" is further quoted by Bingham as stating—

"That the Arians not only rebaptized the Catholics, but also made an argument (as some Romanists in another case have since argued against the Protestants), that their baptism was better than the Catholics', because the Catholics never rebaptized those who came over from the Arians, *but reconciled them only by imposition of hands*; but the Arians, whenever they could seduce any from the Catholics, always gave them a second baptism."—"Antiq.," *ibid.*

In his treatise on "Lay Baptism," Bingham enters more fully on this question (part i. c. i. s. 21), when treating of those "who were baptized in an uncharitable opposition and contempt of authority, by heretics or *schismatics*, such persons were received into the unity of the Church by imposition of hands and invocation of the Holy Spirit." And after quoting some authorities, he proceeds:—

"To all which I shall only add these two observations further, to show the necessity of supplying the defects of heretical and *schismatical baptism by confirmation or imposition of hands*, and prayer upon men's reconciliation and returning to the Catholic Church. The first is, that imposition of hands, or confirmation, was thought so necessary in this case, that though it was ordinarily only the office of the bishop to perform it, yet, in case of extreme necessity * * a presbyter * * * was authorized to give him that solemn imposition of hands used in the prayer of confirmation and invocation of the Holy Spirit. * * * The other observation I would make in relation to this matter is, that imposition of hands was thought so necessary for heretics upon their return, that even those who had received it before in their heretical baptism received it again when they were reconciled to the Church. The reason of which was, because heretics and schismatics, during their separation, were supposed neither qualified to give nor receive the Holy Ghost, either by baptism or the imposition of hands, or the consignation of chrism, for some heretics ministered all these, and yet imposition of hands was given them again when they returned to the Church. This is plain in the case of the Donatists. They not only retained baptism, but also the unction of chrism and imposition of hands, as the Church did. For so both St. Austin and Optatus testify of them. * * * Optatus* says expressly 'That neither the baptism nor the unction of the Donatists was repeated, but imposition of hands was repeated, because this was necessary as a prayer to implore the divine blessing, and convey the invisible unction of the Holy Spirit.' * * * I have said thus much upon this head to show those who are baptized in heresy *or schism* what was the true ancient method of reconciliation and the way to die securely in the peace and communion of the Church. And if all persons concerned would observe this method there would be no need of disputes about the rebaptization in the Church; for it appears that the unauthorized baptism of heretics and schismatics may be reputed valid, and, without rebaptizing, have its defects supplied by *imposition of hands in confirmation*."†

But the most important principle laid down on this subject, is that of St. Augustine in his treatise *against the Donatists*:

"Manus autem impositio non sicut baptismus repeti non potest. Quid est enim aliud nisi oratio super hominem."‡

On which passage Gratian comments thus (Caus. i. qu. i. Arianos):—"Super ægros manus imponent. Reconciliatoria similiter, ut hic. *Imponitur enim reconciliatoria manus hereticis reversis.*"

A very grave question, however, here arises, one, too, on which no authority short of Convocation can pass a satisfactory judgment, viz.:—"Should the ceremony of imposition of hands be administered according to the ordinary rite of Confirmation?" Bingham has expressed himself so strongly in *favor* of the repetition of *imposition of hands* that his opinion will carry with it the greater weight. In the preface to his "Scholastic History of Lay Baptism," he observes:

"There is one thing more I would humbly beg leave to offer, with all due respect, to the consideration of our superiors, *legally assembled in Convocation*; that is, whether it might not be proper to have a peculiar form of Confirmation, or imposition of hands, for such as were baptized by heretics and *schismatics*, upon their return to the unity of the Church. * * * The ancient Church had such forms peculiar to this occasion; *for they did not think Confirmation was to be given exactly in the same way to those who were baptized by heretics and schismatics, as they did to those that were baptized in the Church.*" p. 18.

The Canons‖ which have been enacted confirming the repetition of Confirmation are clearly beside the question now before us, as they refer *not* to the reception of schismatics or heretics, but to the administration of Confirmation a second or third time, by the *same bishops* to the *same persons*, or to an error on the part of the parents, who are expressly called "*fideles*."

We regret to observe that no notice seems to have been taken of a form, adapted to the very case which has now arisen, and which has been inserted in several editions of the Irish Prayer Book. We give in the note a sketch of this form, which prescribes as the chief ceremonies of reconciliation, imposition of hands *by the minister of the parish*, and the reception of the Holy Communion;§ a form which seems to have been drawn up in exact conformity with one described by Bingham as preserved from very ancient times by De Marca, and which was drawn up in conformity to the decrees of the Second General Council of Constantinople, and the Council in Trullo. See his "Scholastic History of Lay Baptism," pref. p. ix.

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* "The Apostolical Jurisdiction and Succession of the Episcopacy in the British Churches vindicated against the objections of Dr. Wiseman in the *Dublin Review*." By the Rev. William Palmer, M. A., of Worcester College, Oxford. London: J. G. F. and J. Rivington. 1840.

† Preliminary Discourse on the Testimony of the Ancient Church," p. 96.

† Labbe vol. 2, p. 951.

‡ "Innocent, Epist. ii. ad Victricium, c viii: Ut venientibus a *Novatianis* vel Montensibus, per manus tantum impositionem suscipiantur," &c.

* "Cont Parmen, Lib. vii. p. 109.

† Bingham also quotes Alcim. Avit. Epist. xxiv. and Stephan.:—"Manus impositionem personæ, de qua scribitis, adhibete; quam constat, si revera in supradicti schismatis professione versata est, cum ministerio baptismatis etiam chrismate consignatam."

‡ De Baptismo cont. Donatistas, lib. iii. 16.

And *Ibid.*, lib. v. c. 23:—Ecclesiam sicut habent Catholici, non habent heretici, et tamen Baptismum habent. 'Manus autem impositio' si non 'adhiberetur ab heresi venienti,' [he is commenting on St. Cyprian's Ep. ad Pompeium] tanquam extra omnem culpam esse judicaretur, propter charitatis autem copulationem quod est maximum donum Spiritus Sancti, sine quo non valent ad salutem quæcunque alia sancta in homine fuerint, manus hereticis correctis imponitur."

‖ Council of Chalons-sur-Saone, A. D. 813, can. 27:—"Dictum nobis est, quod quidam de plebe bis et ter ab episcopis, ignorantibus eisdem episcopis, confirmentur, unde nobis visum est, eandem confirmationem sicut nec baptismum, iterari minime debere."—*Richard Analyse des Concils.*

Council of Winchester, A. D. 1240, can. 6:—Moneanturque *fideles, ne parvulos suos faciant pluries* confirmari; quia sicut nec baptismus, nec confirmatio debet aliquatenus iterari."—*Ibid.*

A similar, prohibition, also, quoted by Richard, was given in a Council at Milan, under St. Charles Borromeo. And Bishop Taylor, (vol. xi. p. 295, Heber's edit.) quotes to the same effect the Council of Tarracon. c. 6, and the 8th Council of Toledo, in none of which cases is there any reference to the reconciliation of schismatics.

§ Prayer-Book. Folio. Dublin, 1721 and 1750. The form to which we refer was drawn up A. D. 1690, and is styled "A Form for receiving Lapsed Protestants, or reconciling converted Papists to our Church." It was composed (as Ware informs us,) by Anthony Dopping, Fellow of Trinity College, Dublin, afterwards Bishop of Meath.

It commences as follows:—"By the XL. Canon of the Church of Ireland, every minister being a preacher, having any Popish recusants in his parish, shall labor diligently to claim them," &c. It goes on to state, "The form of Abrenunciation and Abjuration may be more or less explicit, according to the capacity of the penitent or proselyte." It commences with suggesting "A form of Abrenunciation of Popery for the Laity [which] *may be* as follows." And then—

"For persons of more liberal education and better understanding, the form of Abjuration *may be* made more fully, thus answering in every point the new Article of Pius the Fourth, his Creed." [*Here follows the form.*] And the next rubric:

"In the receiving of priests, or such who are likely to teach others, it will be necessary to add this clause, opposed, as the former, to the last clause of Pius Quartus, his Profession of Faith."

The abjuration is to be made "in one of these two forms, (which of the two, the Bishop, or whosoever is commissionated by him, shall direct,) or in some other like these," &c., and he shall "afterwards subscribe the said form of Abjuration" before the registrar, which being done, "let some day or days of fasting, prayer, or like devotions, be enjoined such penitent or proselyte, as the Bishop or commissary shall see suitable to particular circumstances." Having made this abjuration, the convert is to receive a certificate to that effect, and is to bring it back to his parish minister, and present it in private, together with a "schedule of penance," a week previously to the convert's reception, in order that the minister may have time to prepare some suitable discourse; and which the convert is also, on the Sunday appointed, to present "to the priest in the face of the congregation." The "schedule of penance" concludes thus—"into the communion whereof [i. e., of the Church of England and Ireland,] I humbly pray to be admitted, and beg of all good Christians here present that they will assist me with their prayers to God for pardon of all my sins, and for my perfect reconciliation, both in heart and life, to God and his true Catholic Church."

"If any great crime or impediment be objected, the minister shall surcease, and signify the same to the Bish." If not, the service is to proceed. The penitent is to repeat the Apostles' Creed, and publicly read his "schedule of penance." The service terminates by the *priest laying his hand* on the penitent's head, receiving him into the Church, and absolving him from all ecclesiastical censures, incurred "by reason of any former errors, schisms, and heresies." "Then shall the absolved penitent rise, and go and take his place in the Church, or if there be, (as is requisite) a Communion, at the Communion-Table among the rest of the congregation.

Archbishop King, in a letter quoted in Bishop Mant's History, (vol. ii. p. 212,) allndes to a form which received his sanction, and which appears to be very similar to this.

From "A Letter to the Clergy and Laity of the Protestant Episcopal Church, in the Diocese of Delaware, by Alfred Lee, D. D., Bishop of the Diocese of Delaware."

It is proper that I should introduce a sketch of my remarks made upon the Sermon, and some of the objections that occur to me on a more deliberate examination, by a statement of all the circumstances attending its delivery, both at New Castle and at Stanton.

On Sunday, April 27th, 1851, I visited by appointment, Immanuel Church. On this occasion I preached a Sermon on the text, "For I determined not to know anything among you save Jesus Christ, and him crucified." 1 Cor. ii, 2. On the Sunday following, as I am informed, the Sermon that has been the occasion of remark was delivered by the Rector, with obvious allusion to that preached by myself. Such was the impression made upon intelligent hearers, and which any one can verify for himself by comparing the two Sermons. The Rev. Mr. Billopp's discourse was evidently intended as a sort of reply to that which the congregation had heard on the preceding Lord's day. That you may have an opportunity of judging what teaching your Diocesan is not permitted to give to a portion of the flock, over which the Holy Ghost hath made him Overseer, without being subjected to the animadversions of the Parochial Minister, my own Sermon is appended to this letter.

Of this circumstance, it is proper for me to state that I was not informed, until after the occurrence at St. James' Church. It was some weeks after my visitation of Immanuel Church that I appointed the Reverend gentleman to preach the Convocation Sermon, and the sentiments then delivered by him took me entirely by surprise. It has been since a subject of satisfaction and gratitude that I was then ignorant of the fact of Mr. Billopp's preaching, in his own church, a Sermon generally understood to be in opposition to mine, so that no personal feeling affected my mind or influenced my conduct.

There was of course little opportunity for reflection on my part while this discourse was in progress of delivery, affected as my mind was with painful surprise, and obliged to keep up a strict attention. But full subsequent consideration, with prayer to the Giver of light and wisdom, has perfectly satisfied me of the lawfulness and necessity of the course adopted. If you will look at the office for the "Ordaining or Consecrating a Bishop," you will observe the following question proposed to the elected Bishop, "Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's word, and both privately and openly to call upon and encourage others to do the same? *Answer:* I am ready, the Lord being my helper." Such was the solemn promise and vow, brethren, that was required of me, when I was invested with the high and holy office, of which I have ever felt myself most unworthy. And the case before me, my conscience testified, was such an occasion as would test my fidelity to this serious engagement. Doctrine was delivered in the presence of the Clergy, the worshipping congregation and myself, which, as I was fully persuaded, was erroneous and strange, and contrary to God's word. What was my duty? To suffer such sentiments to pass unnoticed and uncontradicted was to forget the solemn responsibility of my Ordination Vows, and to make myself accountable before God for the injury that might ensue. There might be, for aught that I knew, those present who would never have an opportunity of hearing these errors corrected unless it were done upon the spot, and their eternal welfare might be emperiled by their being directed to another refuge than Christ. The path of duty was therefore to me a plain one. I must redeem the solemn pledge given at my Consecration, at whatever cost or consequence. I must discharge my conscience and be faithful to my God and Saviour, be the results what they might. I must act as in the presence of the Almighty, and with a view to the great account, and "know no man after the flesh."

For the wounded feelings of the Rev. Mr. Billopp, I have felt throughout much sympathy. I sought to discharge the unpleasant duty without giving him any needless pain. My remarks were directed to the doctrine, not the man. I made allusion to him personally, but in language of respect and consideration, and suggested that he would probably desire to qualify some of his statements. But under the present circumstances of the affair, when my conduct has been assailed as harsh and unjustifiable, I may properly advert to the fact that the Reverend gentleman was not delivering this Sermon to his own parishioners, or in his own Church. He was addressing the assembled Clergy of the Convocation, and people from several different parishes. He was officiating by my own appointment, and discharging a trust delegated by myself. And he took this opportunity of promulgating views which he must have known to be highly objectionable to his Bishop, as well as to many others who were present. My judgment of some of those views had been expressed without any reserve. In a Charge delivered to the Clergy of the Diocese in 1850, entitled "The One Mediator," I had expressly pointed out the very doctrine, prominent in this discourse, as dishonorable to Our Lord Jesus Christ, and infringing upon his office as Sole Mediator between God and Man. The preacher undertook to present, under these circumstances, the very doctrine against which I had warned my Clergy, and to preach before his Diocesan, at a Convocational meeting, a Sermon levelled against one which that Diocesan had not long before preached in his own church. He thus chose deliberately to place me in a position where I must either silently sanction the views that I had before condemned, or obey the dictates of my conscience by openly dissenting from them. Has he then any just ground of complaint if I prefer the alternative? Is he not wholly responsible for any unpleasant consequences that have ensued?

I now present to you a sketch of the address with which I followed the sermon. It may however be pertinent to say that it is far from being an unusual thing for the Bishop, or even a Presbyter, upon meetings of Convocations and similar occasions, to follow the preacher with additional remarks. This I have often done, as I presume have most of my brethren in the Episcopate. Is this customary right to be denied me when one of my Clergy propounds objectionable sentiments? Or if I may speak, am I not at liberty to state my honest convictions upon the subjects that have been presented to the congregation? If error has been delivered from the pulpit, am I therefore precluded from uttering the truth from the chancel? Does the publication of views deemed by the Bishop unscriptural, seal his lips and condemn him to silence? And is he present at Convocations and similar assemblings merely to fill the Episcopal chair, without liberty of speech? Must he hear the people of his Diocese misdirected and mistaught, and not be permitted to open his mouth, or signify his dissent? And all this while the weight of his Ordination vow is upon his conscience, and he responsible therefor to the Holy One before whom it was uttered! Such a view of Episcopal rights may belong to the system, dignified at the present day as the "Church system," but I can scarcely believe that it will commend itself to your minds as consonant with reason, with Scripture, or with your Prayer Book. It may not be amiss to refer again to the office for the Consecration of a Bishop, that you may the better understand what his engagements are. "Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation, through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same? *Answer:* I am so persuaded and determined by God's grace.

Will you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same, that so you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers? *Answer:* I will so do, by the help of God."

Am I released from this solemn pledge, and forbidden "to instruct the people committed to my charge out of the Holy Scriptures," because a Clergymen has just before given them what I am convinced is unsound teaching? Under such circumstances do these promises become a dead letter, and so far from being bound faithfully to redeem them, is the very attempt a transgression and an offence? Far different is my own conviction, brethren, and far different I may trust will be yours also.

I do not profess of course to recall precisely the unpremeditated remarks uttered at the time. But assisted by a memorandum made very soon after, I present the following sketch as embodying the substance of what I said.

"Holding to you, my dear friends, the relation which I do, it is my privilege to address you on all occasions, and to follow when it appears desirable the testimony of my Reverend brethren with additional statements or appeals. It is my privilege to enforce the words that have been spoken by further exhortations of the same tenor, or to qualify and correct them, if occasion requires. Some of the sentiments of the discourse that has just been delivered, I cannot suffer to pass unnoticed. They are such as I have never heard before from a pulpit in this Diocese. They have been listened to with surprise and pain, and I cannot silently allow them to be received as having the sanction of the word of God. For myself, and for the Church of which I am an unworthy Minister, I must disclaim them, and it appears to me that fuller reflection and examination would lead my respected Brother to reconsider and withdraw some of the sentiments which he has now avowed.

"I cannot admit, brethren, that high appreciation of and attachment to our own much-loved Communion requires or permits the adoption of these sentiments. I am not disposed to yield to any one, no matter what may be his pretensions, in the measure of my esteem and love for our Church. If I know my own heart I can sincerely exclaim with the Psalmist, 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.' And if I know what have been the objects of my life, I can affirm that the best of my days have been freely given, under God, to promote her welfare and extension. And I trust that I shall be ever ready to devote my time, my energies, and all that I have to the same object. But, brethren, that is no true or safe exaltation of the Church which goes beyond the word of God, and infringes upon the offices of our Lord Jesus Christ.

"The text has been presented to you, if I rightly understood my brother, as demanding your submission to the Church, as the authorized Interpreter of truth. We have been admonished to 'Hear the Church,' as if this passage of Holy Writ directed us to her as our chief Instructor. But no such meaning can properly be deduced from those words. Our Saviour is there simply speaking of offences between man and man, and the proper adjustment of them. There is no reference whatever to Church authority, generally and in the abstract. So far from this text sustaining such claims as are sometimes deduced from it, it is by no means certain that the Christian Church is referred to at all. That Church was not then established, and the Apostles were still Jews, continuing to observe the usages of their countrymen. Many sound Interpreters[a] understand the Church or Congregation here, as in some other places,[b] to denote the Jewish Synagogue. We cannot always build confidently upon the word Church in our English Bibles. The original word '*ecclesia*', is used to denote assemblies of different kinds, and we even find it in the 19th chapter of Acts, applied to the tumultuous heathen concourse in the theatre of Ephesus, by which the life of the Apostle Paul was endangered.[c] But suppose the Christian Church, to be established, is here meant; the direction is solely applicable to individual trespasses. The doctrinal teachings of the Church are so far binding as they are confirmed by Holy Writ, and no farther; and nothing more is claimed by our own Church. The word of our God is our sole, infallible guide to faith and practice. That has been given to be 'a lamp unto our feet, and a light unto our path.' We indeed are ignorant and fallible, but we have the direction and the promise of Him who cannot deceive us, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.[d] If it be incumbent on us to hear the Church, rather than to search the Scriptures, in order to ascertain doctrine and duty, it must be incumbent on us always and everywhere. The rule must be as safe and trust-worthy in one country as in another. Now if you are in Italy or Mexico, you find a Church, which those who hold the sentiments of this Sermon strongly maintain to be there the true Church of Christ, which requires you to worship the Virgin and the Saints, and to fall down before images and the wafer. And yet, on the interpretation put upon this text, you would be bound to submit as reverently and obediently to such corrupt teaching there, as to the Protestant Episcopal Church in this land.

"You have been assured, in the Sermon to which you have listened, that 'the only access to Christ is by the Church.' This statement I regard as eminently unscriptural, unsanctioned by our own standards and dishonorable to our Redeemer. Our Lord Jesus Christ solemnly affirms that He is himself 'The way, the truth, and the life.'[e] If Jesus himself be 'The Way,' it cannot be true that there is another way, without which we cannot approach him. 'Come unto me,' is his invitation, 'all ye that labor and are heavy-laden, and I will give you rest.'[f] 'Come unto *me*,' directly and immediately. 'Him that cometh unto me, I will in no wise cast out.'[g] Jesus is himself 'the Door,' 'the Way,' 'the Mediator.' Need I say that coming to Christ is not necessarily the same thing, as coming to the Church and its ordinances; that it is the act of faith, the application of the believing soul to an Almighty Saviour? We have his own explanation thereof. 'Jesus said unto them, I am the bread of life: he that *cometh* unto me shall never hunger; and he that *believeth* on me shall never thirst.'[h]

"You have been told that the Church is 'the Refuge' of our souls. Brethren, not *the Church*, but the *Saviour* is the Refuge of our souls.—Saith the Scripture, 'A man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great Rock in a weary lane.'[i] 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit.'[j] While we ought to be devoutly thankful to God for the privileges which we enjoy in his Church, we must remember that it is not mere membership in the Church that will ensure Salvation. Many and solemn are the warnings of the Holy Scripture against such a delusion. The Church will prove no refuge to those who are not united to Jesus by a true faith, for 'without faith it is impossible to please God.'[k] 'He that believeth on the Son of God hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.'[l] How emphatically does our Saviour testify, 'Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven.'[m] 'Many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven;' while 'Children of the kingdom,' the possessors of all its external privileges, 'shall be cast out into outer darkness; where shall be weeping and gnashing of teeth.'[n] Of the unhappy ones disowned and condemned that day will be some who plead in vain, 'we have eaten and drank in thy presence, and thou hast taught in our streets.'[o] 'For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.'[p] And shall we suppose this to be less applicable to the Christian than to the Jew? Do we not find the members of Apostolic Churches often urged to close and faithful examination, as to the point of their vital and saving union with Christ? 'Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not that Jesus Christ is in you, except ye be reprobates?'[q] And how is Christ in us? The Apostle answers us in the Epistle to the Ephesians; 'That Christ may dwell in your hearts by faith, ye being rooted and grounded in love.'[r] Without the faith that worketh by love, sacraments and holy rites bring no blessing to the soul.

"You have heard ascribed to the Church, in unqualified language, 'the prerogative of remitting and retaining sins.' No one, dear brethren, can forgive sin but the Being against whom it was committed. The Church has the authority of discipline, and of giving or with-holding the sacraments. But this is all. For pardon and peace, you must apply to God through our Lord Jesus Christ. Venture not your eternal safety upon any other reliance for forgiveness than His, freely extended to the penitent and believing.

The dangerous tendency of the opinions against which I now warn you, has been made but too evident during the last few years. Views have been presented to you in this discourse, which are part of the well known system that has so much agitated the Church in England and in this country. They are the views that were maintained and advocated by such men as Newman, Manning, and hundreds of others who are now avowed Romanists. Shall we be deceived by the false and specious name of Church principles, which has been bestowed upon them by their supporters, when we have such incontrovertible evidence of their true nature and dangerous tendency? I cannot for a moment admit that they are the principles of our own venerated Church, or that they derive any sanction or support from her standards.

It has been a painful effort for me, brethren, to express thus publicly and decidedly my dissent from the doctrine just delivered to you.—Had I consulted my own inclination I should certainly have remained silent. But I am placed under heavy responsibility as your Diocesan, and must not shrink from it. When I call to mind the searching messages of our Lord and Master to the Angels of the Seven Churches of Asia, I cannot but feel an overwhelming sense of accountability. Neither can I with safety to my own soul decline, when such necessity is laid upon me, to 'contend earnestly for the faith once delivered to the Saints'"

After concluding my remarks I gave out the 20th Hymn, as put by the Church in the mouth of her baptized children.

Perviously to the afternoon service, the usual private meeting of the Clergy was held. There was thus an opportunity afforded to Mr. Billopp, in case he had been misunderstood or misrepresented, to have made an explanation. He could have removed any erroneous impression from my mind by producing the manuscript Sermon, and have shown what he really said. I can truly affirm that it would have been to me a source of great satisfaction to have found that I had not rightly conceived his teaching, and to have stated the same to the Congregation. But not a word was spoken on the subject. If my observations on the Sermon were liable to correction none was offered. Neither when in my subsequent correspondence, I pointed out still more explicitly what I deemed to be the errors of the discourse, was there any attempt to convince me that my impressions were false.

Since the occurrence at St. James' Church up to the present time, I have been silent upon the subject. The appeal to the judgment of the public, through the press, has been the act of the Reverend gentleman and his friends. The publication, to which I referred at the opening of this letter purports to be the Sermon preached at St. James'. It now comes before you with a reaffirmation by the Author, after ample time for consideration, of the sentiments expressed; and derives additional importance from having been endorsed by a Church Periodical, "The Banner of the Cross," as sound in its teachings. I must therefore now look upon it, not merely as an exponent of the views and teachings of an individual, but as recommended by an influential Journal to the confidence of its readers. Coming before us with such additional claims, I may be excused for adding some farther observations to those which accompanied its delivery.

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[a] This I notice to be the meaning assigned to the word in this passage by Robinson's Lexicon of the New Testament, and by Bishop Hopkins in his "Letters on the Novelties."

[b] Acts vii 38.

[c] Acts xix 32. "The *ecclesia* was confused," &c. The same word is used in verses 39 and 41. The word "churches" in verse 37 stands for heathen temples.

[d] James i 5.

[e] John xiv. 6.

[f] Matthew xi. 28.

[g] John vi. 37.

[h] John vi. 35.

[i] Isaiah xxxii. 2.

[j] Romans viii. 1.

[k] Hebrew xi. 6.

[l] John iii. 36.

[m] Matt. vii. 21.

[n] Matt. viii. 11, 12.

[o] Luke xiii. 26.

[p] Rom. ii. 28, 29.

[q] 2 Cor. xiii. 5.

[r] Ephesians iii. 17.

Communications.

For the Churchman.

"The Present Posture of the Baptismal Question."

I have been much interested in an article with this title, published in a supplement to the *Evangelical Catholic* of 6th Dec., signed E. H., which it is said is written by the associate Editor of the *E.C.*, and "is tendered as a peace-offering, however it may be received."

That it is in point of good temper, courtesy, and fairness, well fitted for such a purpose, must be admitted. Its freedom from everything like the imputation of an evil motive, its admission of zeal and love for truth on the part of both parties, is such as to give the assurance that the writer is himself actuated by no partisan feeling, although his own particular doctrinal leanings in favor of the "Evangelical" side of the question, are as manifest as perhaps mine will be toward the "Anglo-Catholic." Taking the *Christian Remembrancer* for October, and Wilberforce on Holy Baptism, as exponents of the Anglo-Catholic view, and the late Charge of Bishop McIlvaine as the exponent of the Evangelical view, he proceeds to give comparative statements, correct in the main, as far as they go, of the doctrines regarding Regeneration, and Baptism as connected with it, as held by the respective parties.

I cannot but think, however, that in some instances E. H's desire for reconciling parties has led him to understate differences of opinion. The main difference as he states it is, "that the one side (the Anglo-Catholic) is anxious to maintain the *sacramental character* of Baptism, and the other (the Evangelical) to maintain the *moral power* of the Gospel. At the same time, neither denies in terms that which with each respectively is of the first consideration." I can hardly agree with him in this statement, for while I held it for certain, that the Anglo-Catholic does quite as fully as the Evangelical "maintain the moral power of the Gospel," yet I cannot help thinking that the characteristic feature of Evangelicalism is the negative of sacramental grace, or the undervaluation of it. Perhaps it is not so with E. H., but taking the Bishop of Ohio as the exponent of the doctrine called "Evangelical", I can see in his late Charge nothing but an utter denial of all grace in the Sacraments.

E. H. approves the great principle of the doctrine of the Incarnation, as revived among us by the publication of Archdeacon Wilberforce, recognizing it as the same which was taught by Hooker and Jackson, and expresses surprise, that the Evangelical portion of the Church in general, should have handed over the doctrine so quietly to the keeping of the Anglo-Catholics; for he says, "the view of Mr. W. on this momentous topic is *favorable to the Evangelical conception of the Sacraments, as to the Anglo-Catholic.*"[*]

I cannot agree with E. H. in this view of the bearing of the doctrine of the Incarnation upon Evangelical views of the Sacraments; but this is a question I will not now discuss. Our object is to see how near we can come together, and the approval of Wilberforce (and with him of Hooker) is a point of agreement from which we can take a departure. So far as the view of the Incarnation, that there is "a relationship of nature between Christ and man" established by it, can be made "as naturally the stand point for Evangelicals as for Anglo-Catholics," it is certainly something gained in the controversy. E. H. says, "The antecedent fact of a completed redemption must, in order to secure the blessedness of individuals, pass over into their minds and hearts, be embraced by them, and thus tell upon the life and everlasting destiny. The Anglo-Catholic and the Evangelical are fully agreed as to this. Wherein then do they differ? They differ concerning the specific benefit which accrues to each adult, for in reality the question is one."

This then resolves itself into the question, What is done in Baptism? And now let me venture upon a positive statement which I believe will convey the Anglo-Catholic view, so far as it is connected with the doctrine of the Incarnation, as a supplement to what E. H. has stated.

The Incarnation with all its circumstances had *in general* the effect to raise our nature from the depressed state into which it was fallen and deliver it from the curse that was upon the *race*, the *common nature*, so far as to secure for it the gift of the Holy Spirit to quicken the spiritual faculties into activity, and make them capable of faith. But there is a more full and specific benefit promised for individuals than this general provision, which is more or less efficient upon the whole race. This general effect was felt by mankind *antecedent to the day of Pentecost*, and by it "the Elders obtained a good report." The Holy Spirit in the holy men who lived before the times of the Gospel, simply, as I conceive acted upon the natural powers to incline them to walk in God's ways. He did not impart to them any superadded gift. I think this conclusion is fully sustained by several passages of Holy Scripture; specially S. John vii 39: "The Holy Ghost was not yet, because that Jesus was not yet glorified" (i.e. "was not yet" manifested in His office of Comforter, in which He was well known to the Church at the time S. John wrote.) The whole language indeed of the New Testament after the day of Pentecost, assumes some change in the condition of God's covenant people after that time, from what it was before that great event. There was to them that believed and were baptized, a special gift of the Holy Ghost, which was different from that *general* effect of His operation which was felt by those who lived under the old covenant, or is felt by the mass of unbelievers, even the unbaptized, in the time of the new.

The same distinction between the general and particular effect of the Incarnation is taught by S. John in the first chapter of his Gospel. The word he declares is "the true light which lighteth every man that cometh into the world," v. 9; and again v. 12: "As many as received him to them gave He power to become the Sons of God." Here is a general and a specific effect. The first is the result of the Incarnation upon the race; the second, the result of its specific application to individuals, "as many as received Him." Now the Anglo-Catholic view is that this specific effect is granted and secured by the Sacraments, and it is not difficult to frame a precise statement of what is done in Baptism, which shall not subject it either to the charge of vagueness, or of disregarding the moral power of the Gospel. E. H. says that "the arguments of the Evangelicals against stiffly defined views of the nature of the grace of Baptism, remain unanswered;" and again that Anglo-Catholics must be content with adopting "*some general expression* setting forth the fact that the true idea of sacraments involves along with the outward form *some act of God.*" But is it possible for us to limit our inquiries by such an indefinite formula? This might answer as a term of agreement between contending parties for the time being, but it will neither satisfy those who believe that it is possible by spiritual insight to go deeper into the divine mysteries, nor those who not fully receiving the formula will wish to be satisfied as to what it means.

There is one *definition* it may be called, in Wilberforce on Incarnation, which I suppose Anglo-Catholics would adopt, and which as it relates to a principle rather than to an effect, is not open as I think to the objections which have less exact statements. It is this: "The *supernatural efficacy of the manhood of Christ is the principle of regeneration to the natural man.*" There is a principle of life from the humanity of the Lord Jesus *imparted, superadded* to the natural life, by means of the Sacrament of Baptism, by which the individual is regenerate.

It is no less important that we know wherein we differ than wherein we agree, and this statement I suppose to involve the *differentia* between Anglo Catholic and Evangelical views of the Sacraments, and it covers a ground which is utterly and entirely ignored in the Evangelical theology. When we come to look for it, it is just *non inventus.* And consequently when in terms we may seem to agree, there is a wide fundamental difference. The *grace given in Baptism* of the Evangelical (when he with E H. admits such a thing) is an acting by God upon a man's natural powers to dispose them in the way of holiness: with the Anglo Catholic, it is the super addition of a new life *from the humanity of the Lord Jesus.* Consequently, with the former it only exists *in so far as it is manifested*; with the latter, nothing in the nature of the thing hinders it from being overlaid by the corrupt nature, and lying dormant even through the whole period of life.

So too in the Article of "one Baptism for the remission of sins." With the Evangelical, it is pardon *propounded, ratified and sealed*—he will scarcely say imparted, for even in the case of infants it is rendered doubtful, and in the case of a penitent adult, it is contended that he is pardoned when he believes. The Anglo Catholic, on the other hand, contends that we obtain remission of sins by virtue of union to the Incarnate Word, and that that union is effected in Baptism, faith being only the prerequisite condition in the adult, and consequently the unbaptized man, even if he believes, has not obtained the actual gift of justification. God does doubtless regard such an one with favor previous to Baptism, and so He does all who desire to do His will, but that may be and the man not yet be one of God's children. And so too the "favor" with which the baptized child is thought by the former to be regarded, is very different from the view of the child's condition which is taken by the latter, who regards him as in very deed a partaker of the sanctified humanity of the Man Christ Jesus. These differences branch out into the whole system of the means of grace.

It may not seem exactly like conciliation to draw out so prominently the differences between the two parties, but I believe (and I am sure E. H. would agree with me) that nothing would be gained by a show of reconciliation, when the differences were not fully understood. Neither of us would wish to "daub with untempered mortar." I can say to him cordially, "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." His article bears evidence of a *sacramental feeling* which is an approach to sympathy with the Anglo Catholic view, and for one I would gladly meet it. But I must say that it does appear to me, that so far as theories and theologies are concerned, the great cause of the divisions in our communion is the negation of the Evangelicals regarding the virtue of the sacraments. The late charge of the Bishop of Ohio is one entire series almost of negation, so far as relates to Baptism; and his sermon at the consecration of Bishop Upfold was a still more strenuous and elaborate argument against sacramental theology, couched in no very mild or amiable terms. The Evangelical party are not content to let the matter rest. They denounce our doctrine of the Incarnation in no measured terms, as the source of all manner of evil. There certainly can be no peace while this method of assault is pursued. They cannot expect us to ignore essential truths for the sake of seeming quiet. That would only be to cry "peace when there is no peace."

I cannot admit that there is anything in the Anglo Catholic theology which tends in the least to impair the moral power of the Gospel; on the contrary, I believe it to be the only true ground for its support. At the same time, I would not affirm that through imperfect or partial conceptions and from other causes, it may seem to have had an unfavorable tendency. Any such seeming evil should certainly be as far as possible corrected and offences be removed, that what E. H. thinks is the Evangelical principle "may have its due."

I trust I have written nothing which may seem at variance with receiving E. H.'s article, as it was tendered, "as a peace offering." So far as forbearance, kindness, mutual explanation will go toward a closer unity, it certainly is the part of every one to help it forward; but it is too much to ask of us to yield the vantage ground we hold, in a straightforward, unqualified and uncompromising interpretation of the sacramental offices and the language of the New Testament in relation thereto.

I fully agree with E. H. that the times call us to be prepared for even higher issues than those involved in sacramental questions; but it is also my conviction that a firm faith in the spiritual efficacy of God's ordinances, and the spiritual standing of His Church, is the best security against the delusions of the coming Antichrist.

J. S. D.

Western New York, Dec. 15, 1851.

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[*] I hope my friend, the Editor of the Church Review, will see this and take note of it, and perhaps it may lead him to withdraw his charge of a Pantheistic tendency in Mr. W's view of the subject.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 3, 1852.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to nearly all in arrear, and that the remainder will soon be dispatched. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

Declinature of the Episcopate by the Rev. Dr. Creighton.

We have received, at a late hour, the following important Circular relating to the Provisional Bishop-elect of this Diocese. We can only at present express our deep regret that we have to lay it before our readers.

Extract from the Minutes of the Standing Committee of the Diocese of New York.

December 30, 1851.

The following Letter from the Rev. Wm. Creighton, D.D., Provisional Bishop-elect, was received and read; and the Secretary was directed to send a copy of the same to the Rector, Wardens, and Vestrymen of every Parish in the Diocese.

To the Standing Committee of the Diocese of New York—Gentlemen:

To you, as the acting Ecclesiastical Authority of the Diocese, the communication now made is, I believe, properly addressed.

You are aware, that when at the last Annual Convention of the Diocese, the result of the final ballot had been ascertained, I claimed from that body time for reflection and consultation, and for prayer for the Divine guidance, before deciding to accept or decline the high honor to which I had been chosen—a claim, I believe, which they were the more ready generously and in good faith to concede to me, from the fact that I had earnestly, and with the most unfeigned sincerity, declined to be nominated for their suffrages, and was finally elected without previous nomination. I ask pardon of the Diocese, that I have kept it so long a time in suspense. But the question submitted to me was one of fearful responsibility, and I was both unwilling and afraid to decide it, except after the gravest deliberation, and on grounds which might satisfy my own conscience, and clear me when I am judged. I feared on the one hand, lest the honor and dignity of the station, the solicitations of too partial friends, and the generous declarations of acquiescence (in some cases of entire satisfaction) in my election, on the part of those with whom, on some points, I had unhappily differed, might bias my judgment; and on the other, lest love of retirement, regard for my personal ease and comfort, and contentment with my very pleasant parochial relations, might dispose me to magnify the difficulties of the office, and my own want of qualifications for it. Besides, I have been in the almost daily receipt of letters from all parts of the Church, filled with the most gratifying expressions of confidence and regard, and urging me to take the position so providentially (in the view of the writers) offered to me, and placing before me consequences of a refusal, which it would be agony for me to imagine possible. All these I regarded as motives to do nothing rashly or hastily, but to give to the whole subject a calm and dispassionate, and even a prolonged consideration.

And now that the opinions of those entitled to my utmost deference—the ardent desire of the Church for peace, and the prevalent belief that it might be attained under my supervision—the disappointment and even grief of my friends should I decline—and last, though not least, as applied to the circumstances of my case, the kind and indulgent reception promised to my ministrations, have all been most gratefully, most respectfully, and as I believe most conscientiously weighed and considered, I have nevertheless arrived at the painful, if not humiliating conclusion,—a conclusion which I may not separate from that *guidance* which has been earnestly invoked, that I am not the person whom the exigencies of the Church demand for that exalted station; and that were I to accept it, temporary peace would be obtained at the price of her permanent growth and prosperity, and be followed by disappointment and dissatisfaction, and irremediable confusion.

In thus avowing a conclusion in opposition to the wishes, and synodically expressed judgment of the Diocese, I am discharging the most painful duty of my life. But it is one from which I cannot escape. That I love the Church with a true affection, I conscientiously believe; and I think I could cheerfully make any personal sacrifice for her good; but that very love for her, makes me shrink from the thought of retarding her onward course, through my incompetency. I feel deeply my deficiency in many of the qualifications indispensable for the Episcopate. That high office demands, and perhaps never more than at the present time, the highest endowments, profound theological attainments, intellectual power, physical strength and activity, patience, decision and untiring application, in connection with supreme devotedness and zeal in the cause of Christ. In too many of these I fear I am wanting—in others I am too conscious of falling short, to justify my assuming the guidance of so large and influential a branch of Christ's Holy Church. With such a sense of my unfitness, how can I rise and solemnly declare before God and the Church, "I am persuaded that I am truly called to this administration?" It is pain and grief to me, and in the opinion of some (few I trust) it may be my reproach, that I should utter it, but oh! Brethren, beloved in Christ and for your own sakes, I cannot be your Bishop.

With sentiments of liveliest gratitude and sincere esteem, I am, Gentlemen,

your faithful friend and servant,

W. Creighton.

Beechwood, near Sing Sing, Dec. 27, 1851.

Attest, Benj. I. Haight, Sec'y.

1852.

This change of date admonishes us of a duty, the pleasing duty of conveying to our readers the salutations of the season, A HAPPY NEW-YEAR.

The year 1851 has not been marked by any great political events, and forms in this respect a marked contrast between those of 1848, 1849, and 1850. At home, peace and plenty have reigned; the census returns show a population of upwards of 23 millions, and that they are actively and successfully engaged in their several avocations. With some exceptions of a painful nature, a due regard has been every where exhibited to the laws of the land and the promotion and maintainance of social order. Unhappily the ultraism of some public men, the fiery declamations of sundry pulpit orators, and the reckless assertions and incendiary appeals of a portion of the public press, have led to the forcible resistance of the laws of the land in several instances, and in one case to the cruel murder of a fellow-citizen. The general horror and indignation awakened by these lawless procedures, and a sense of the terrible consequences sure to result from their repetition, have produced a sounder state of feeling even in the quarters where these acts were committed; and we may confidently trust that they need no more be apprehended. California, as might be expected from its heterogeneous population and the lawless character of many of those who have flocked thither, has witnessed proceedings of a sad and fearful character. A self-constituted body of men, many of great worth and respectability, have boldly assumed the judicial functions of the government, and dealt out life and death at their discretion, and in the most summary manner. The plea of necessity has been advanced, but not to the satisfaction of any thinking man, and we rejoice that they have paused in their bold usurpation, and now seem inclined to leave the legitimate governors and councillors of the people in the unimpaired exercise of their functions. Those who are jealous of the prosperity, power, and institutions of this nation, seize hold of these incidents and argue from them as though they were the natural results of our present form of government, and maintain the identity of liberty and licentiousness.

In Great Britain the prominent object of excitement has been the *World's Fair* and Crystal Palace. The experiment has worked well; strict order was preserved by all classes; the influx of foreigners was not very great, and their conduct was exemplary. The prizes were doubtless fairly distributed to the best judgment of the several juries, but that there should be grumbling, and complaints of ill-treatment should be uttered, can surprise no one. As an exhibition of industry, it was wonderful; but that it will have a tendency to unite the several nations in greater peace and concord is a Utopian idea. The Church under the present reckless and hostile ministry is still subjected to continual insults and wrongs; some of her leading dignitaries boldly avow Erastian principles and carry the supremacy of the crown to the most wicked and sycophantic extent. The Sovereign is boldly declared to be the "fountain of honor" in spiritual things, and "the supreme judge of religious doctrine;" and this power is notoriously possessed by the ministers of the day, especially the Premier, and used according to their own base purposes. The Diocese of Exeter at home, and those of Toronto and Australia abroad, have set a noble example in holding Diocesan synods, and though their decisions have not legally the force of statutes or canons, they must be acknowledged as orthodox and "necessary for these times" by every true Churchman. It may be the means under Providence of restoring to the Church the Convocations of which for nearly a century and a half, she has been deprived, and enable her to contend with success and spirit against her deadly enemies, whether in the dissenting or Roman Catholic extreme.

Politics on the continent have proved a tangled web. The authority of the despotic monarchs of Russia, Austria and Prussia seems at its height, and their subjects relieved by a temporary gleam of liberty, have relapsed into a state worse than their former. The Constitutions, securing a certain amount of freedom, and interposing salutary checks on the power of the sovereign, have been swept away in the course of reaction from the excesses of 1848. The iron rule and contempt for popular rights exhibited in the middle ages, and the reliance upon a standing mercenary force of well-disciplined troops to repress the murmurings of discontent, and the expression of sufferings, however deep rooted and trying, are the sovereign remedies for preserving order and tranquillity. Thus the safety valves are sealed that might prevent an explosion, and disasters and strifes are looked for by the sagacious in this world's affairs, more terrible and sanguinary than any that have preceded. Emboldened by the errors and tyranny of the absolutists, the advocates of infidelity and anarchy avail themselves of the popular discontent to instil their fearful tenets into the fermenting mass.

Nor are their disseminators wanting among us—active, subtle, and secret in their operations. They may produce a pernicious effect on some classes of our population, especially those who have emigrated from countries where the true principles of freedom and liberty are unknown. They denounce many institutions and principles familiar to the natives of the soil from their very first existence as a nation. The rights of property, the sacred bond of marriage, the free development of industry, the wise constitutional checks provided against the extravagance of popular impulse and inconsideration, are deliberately assailed and denounced by these *enlightened* friends of the largest liberty. Many publications couched in a foreign language, and therefore unknown to the great bulk of the nation, are sedulously employed in disseminating those pernicious principles, and rendering those ill-instructed persons for whom they are designed dissatisfied and desirous of change at any cost, regardless whither it will lead them. The remedy is to be found in the extension to them of the blessings *of the Gospel in the Church*, and the diffusion of a sound and efficient system of Education, based upon its holy precepts. Mere secular education, or rather literary and scientific instruction, can never produce any real antidote for the evil principles, the vicious desires, the foul passions, of which modern Socialists and Communists, are the propagators and advocates. Declaimers on the natural purity and uprightness of man, his native love of truth, his virtuous character and ability to promote his own happiness if left to himself, are the dreams of scepticism and unbelief, and contradict the Word of God and the teachings of His Church. Let us bear these things in mind while rejoicing at the opening of a new year, and look forward to the future not with blind confidence and a heedless hoping for novelty and change, but with an eye observant of the contest waging between truth and error, order and disorder, and prepare to discharge our duty, should need arise, in obedience to the Commandments of God, and reliance upon His Providence, aid, and guidance.

The *nominis umbra* of the *Protestant Churchman* asks, with portentous significancy, if the Senior Bishop has not, very recently, in his capacity of *ex-officio* President of the Board of Managers of the Gen. P. E. S. S. Union, written to the Secretary of that Institution a letter as to the *origin, principles*, and *results* of the Union. We are informed that Bishop Chase has written a letter, addressed to the Secretary of the S. S. Union; which letter, we are also informed, has been answered by the Editor of the Union. It would be a strange proceeding for the S. S. Union to publish letters of this kind without the author's consent; if the *Protestant Churchman* is provided with knowledge from headquarters on the subject, we hope that it will gratify itself, and "take the earliest opportunity to publish this document in justice to the Bishop of Illinois and for the information of the Church."

Foreign Intelligence.

The arrival of the *Cambria* at Boston has put us in possession of later files.

Louis Napoleon was in the full tide of successful experiment. Some local disturbances had been promptly suppressed, and more than twenty departments have been declared in a state of siege. The Mayors and other functionaries who display any hesitation are promptly removed, and more pliant instruments put in their place. The suppression of the Paraisian *emeutes* was prompt and terrible—houses were riddled with musketry and demolished with grape, and the number of innocent victims is very great. Of the army 65,000 votes had been given for him and only 3700 against him.

It is reported that Russia and Austria are prepared to support the President in his move for the Imperial crown; and that a partition of Turkey, Italy, and Belgium, has been concocted. No reliance of course can be placed on the latter report at present, but there is a strong probability that Louis has not been without promises of aid from those powers. If he expect by these means to become absolute master of the French Nation, we apprehend he is mightily mistaken. It is impossible to rule merely by means of the army; and how long can he rely on their fidelity when so many of their favorite leaders are in prison?

The Bishop of St. Davids has delivered a recent charge, in which he says that the decision of the Gorham case has not altered the character or position of the Church, nor brought to view any divergence of doctrine which has not existed since the Reformation. He condemns Gorham's doctrine of *prevenient* grace. He thinks that the Convocations are not adequate bodies for synodal action, and that the prevention of their assembling for deliberation is no grievance. He seems to think that the Church has no right to settle questions of doctrine.

PROPOSED BISHOPRIC OF SOUTHWARK.—A proposition will, it is said, be brought before Parliament in the ensuing session for dividing the diocese of Winchester, and establishing a separate Bishopric for Southwark, which is to comprise the whole of the Archdeaconry of Surrey. The Church of St. Saviour, Southwark, is to be the Cathedral. The diocese of Winchester at present contains 631 benefices, of which upwards of 250 will form the diocese of Southwark. The income of the new Bishop (the same as that of the Bishop of Manchester, £4,200), to be paid out of the funds of the Ecclesiastical Commissioners, until the next vacancy in the Bishopric of Winchester, when it will be taken from the revenues of that see, the future income of which has been fixed at £8,000: the new Bishop to have a seat in the House of Lords by rotation, as provided in the Manchester Bishopric Act.—*John Bull.*

THE FIFTH OF NOVEMBER AT EXETER.—An inquest having been held at Exeter on Saturday, on the body of William Fenwick, who died in the Devon and Exeter Hospital, on Friday week, from injuries received in the Cathedral yard on the night of the 5th of November, the Jury in their verdict called the attention of the Mayor and Magistrates of the city to the lamentable consequences resulting from the dangerous practice of allowing rockets and fire-works to be let off in the Cathedral yard, stating that this was the second death from the discharge of rockets in the Cathedral yard in the present year, and respectfully requesting the Mayor and Magistrates not to permit this illegal and dangerous practice to be carried on in future. The exhibition, in the course of which the accident occurred, was thus alluded to on Sunday week, by the Rev. C. C. Bartholomew, Incumbent of St. David's, in the course of his sermon:—

Christian Brethren,—I feel I should ill discharge my duty were I deterred, by any fear of the imputation of personal feeling, from openly testifying, as a preacher and teacher of righteousness, against the profane and blasphemous scene lately enacted in this city.

Yes, in this Christian city, surrounded on all sides by the signs and symbols of Christianity, the ministers of religion have been openly denounced, images of them paraded and burned amid the yells of the blasphemer. And this has been done, not because there is any imputation against their personal characters, for that is not even pretended, but because they were ministers of religion: this was their crime, that they held Church principles, and endeavored to act up to them; for this was every species of insult poured upon them; for this was the cross, the great emblem of man's redemption, burnt before the door of the Cathedral; and for all this was the public mind previously prepared, by a publication most profane and blasphemous; in which things sacred were the subject of lewd and filthy jests, and Holy Writ, even in the hallowed words of our Lord Himself, were profanely applied.

All this has been done in what we love to call this "Ancient and Loyal City!" When and how is this to end? Are the vile and worthless to be gratified year after year by seeing religion brought into contempt, and her ministers held up to public scorn? Are things to go on thus, until the Bible shall share the fate of the cross, and be publicly committed to the flames? Are peaceable citizens, men who have committed no crime, to be suffered to be the victims of private malice? Are they to be considered in a civil sense as dead, and deprived of that protection which it was once our boast that the law of England afforded equally to all? I speak strongly because I feel strongly: I feel that in my person, and that of others, religion has been outraged; and I care little for the imputation, which will probably be cast upon me; that I am influenced by personal feeling. Will any one lay his hand on his heart and say, that the scene and the publication I have here described are not calculated to sow the seeds of infidelity? Can any one think that many a soul, especially amongst the young, may not have received impressions that may end in its eternal death? Will any one deny that such scenes and such publications prepared the way for open avowed infidelity, for the war against God and religion, which the past generation has witnessed in a neighboring country?

Alas, brethren, do we not already see some of the fruits of that evil seed which for many years past the enemy of souls has sown amongst us? They who followed and partook of that unholy scene were not the only open enemies of God and godliness, they whose lives are such that it must be the first wish of their hearts that religion may not be true. There were many of the young and thoughtless receiving, it may be, their first irreligious impressions; learning to accustom themselves to the profanation of Holy things; admitting and dwelling on thoughts of irreverence: taking, it may be, their first downward step.

How is it that Christian parents can thus peril those who should be dear to them as their own souls? How is it that Christian parents can receive into their homes a journal, whose main end for years has been to familiarize the public mind to profane and irreligious thoughts; in which the Sacred Name, into which we have all been baptized, has been blasphemed: in which the Holy Spirit of God has been made a jest of; in which the Holy Sacraments are scarcely ever mentioned, but in the way of profane mockery; and in which this work of evil is perseveringly and systematically pusued from week to week, month to month, and year to year? I do not hesitate to say that every parent who supports that journal, sins against the souls of his children; he becomes to them the Minister and vehicle of evil thoughts, and he must answer for it in that day when even for every idle word he must give account.

Well will it be for us, if a merciful and long-suffering God, shall bring good out of evil; if the open profaneness which we lately witnessed shall startle and alarm men out of their carelessness; if it shall lead them to put away from them "the accursed thing;" to "have no fellowship with the unfruitful works of darkness, but rather reprove them;" to watch over their own souls, and the souls that are dear unto them, with an holy jealousy, keeping them, as far as in them lies, from that worst of all sin and wickedness, the "voice of the slanderer and blasphemer."—*Ibid.*

CHURCH MUSIC.—The Rev. J. Jones, Rural Dean of South Liverpool, urges the general adoption of Church music in the *Record*:—

That the promotion of good, solid, feeling Church music is "lawful," your references to the practice of our Lord and his Apostles, and to that of the primitive disciples, abundantly prove; and that it is "expedient" at all times, and more especially under the circumstances in which we are now placed, with reference to the proselyting efforts of Romanists and Romanizers, experience satisfactorily proves. But, by "Church music," I mean not merely the singing of metrical psalms and hymns, but also the chanting of the *Venite*, the *Te Deum*, and the other appointed Canticles, if not the Psalms for the day. Perhaps there is no town in England where there is a stronger Protestant feeling—where there is less of Tractarianism—or where the Church better stands its ground (or rather gains ground every day), than that with which I am officially connected. Among the sixty Churches of Liverpool and its suburbs, there is not one, I believe, in which the Canticles are not chanted with more or less of musical skill.—*Ibid*

PROPOSED BISHOPRIC OF BORNEO.—A public meeting, having for its object the establishment of a new Bishopric at Borneo, was held on Tuesday night at the National School-house, Lambeth. Sir James Brooke, the Governor of Labuan, was present, and addressed the meeting on the great benefits the country would derive from the establishment of such a Bishopric. Several resolutions were passed, affirming the desirableness of founding the proposed Bishopric, and a liberal subscription was entered into in furtherance of the object.—*Ibid.*

THE STATUTES OF THE SYNOD OF THURLES.—It is announced in the Irish papers that the decrees of the Thurles Synod are at length printed, and in process of distribution among the Clergy. They form a thin octavo volume, between two and three hundred pages, and are written in Latin. The greater number of the statutes deal with the manner of administering the sacraments, with a view to a strict conformity with the custom of Popish countries. The statute which deals with the provincial colleges, directs the immediate withdrawal of ecclesiastics from all connection with them; and punishes disobedience by suspension from all ecclesiastical functions. The publication of the statutes in each diocese is imperative, and the Deans and other clerics holding office in any of the colleges, will forthwith come under their operation. The publication is, however, confined to the Clergy, and all efforts to wheedle a copy out of them for public uses have proved abortive, the statutes being hermetically sealed against the intrusion of vulgar euriosity.—*Ibid.*

POPISH INTOLERANCE IN GERMANY.—Dr. Marriott, an English gentleman who has resided for a number of years at Basle, from which place he has distributed throughout Germany, and especially through the Grand Duchy of Baden, a great number of religious tracts, finding that the Jesuits had begun a "mission", at Karlsruhe, the capitol of a Protestant Prince, the inhabitants of which are chiefly Protestants, thought it his duty to counteract them, and accordingly, on the 5th of November, he arrived, laden with a quantity of tracts, one of them entitled "Anecdotes gathered from the chief works of Alphonso De Liguori, dedicated to the Jesuits who are at present holding their mission at Karlsruhe, by Dr. W. Marriott." Having on the railway distributed a few copies to his fellow-passengers, he was denounced to the police; and on the morning of the 6th was, by the military authorities, sentenced to four weeks' imprisonment, on the charge of having distributed an unlawful tract. The British Charge d'Affaires, Lord Loftus, having left Baden, Dr. Marriott has applied to Frankfort and Stuttgard, to Lord Cowley and Sir Alex. Mallet, both of whom have promised their best assistance.—*Ibid.*

New Publications.

ARVINES CYCLOPAEDIA OF ANECDOTES of Literature and the Fine Arts. The publication of this entertaining miscellany has been commenced by Messrs. Gould & Lincoln, Boston, to be completed in 8 monthly parts, at 25 cents a number. It is very neatly printed on good paper in a 4to form, and contains a copious collection of anecdotes and items of information, collected with much assiduity and research, from a multitude of authors in the various departments of Architecture, Sculpture, the Drama, Engraving, Painting, Music, and other branches of the Fine Arts. In the first of the two Nos. before us the prominent subjects is Authors, their History, Remuneration, Peculiarities, Trials, Miseries and the like,—some of which make us resemble the laughing, and others the crying philosopher; and in the second we have critics of various kinds, shown up for the admiration of the reader, and notices of the Drama and Dramatic writers. It is a very nice book to dip into occasionally.

LITTELL'S LIVING AGE, Nos. 397 and 398 have been received, through Messrs. Dewitt & Davenport, Tribune Buildings. The latter commences the new year and a new volume. Those who wish only the *cream* of the foreign periodicals will find it here. The review of *John Owen*, D. D., from the North British; *Prussia and Austria* from the British *Quarterly*; *Maurice Tiernay*, continued, *the Dramas of Henry Taylor*, from *Blackwood*, and *the Revelations of a Common Place man*, from *Fraser*, are the more prominent articles.

HOUSEHOLD WORDS by Dickens, are republished in a neat form by Messrs. Angell, Engell, & Hewitt. Tribune Buildings. We are indebted to them for several numbers of this warm hearted and well conducted serial.

THE MENTOR (Philadelphia) for December, and the *Charleston Gospel Messenger*, have been duly received. We have often mentioned the excellence of the former for the perusal of youth.

THE BRITISH AND FOREIGN MEDICO CHURURGICAL REVIEW for October, published by Messrs. R. & G. S. Wood; the chief reviews are of *Walshe* on the Diseases of the Lungs and Heart, *Lehmann's* Physiological Chemistry; the new Pharmacopeias, Mesmerism, and Electro-Biology—Drs. Momo and Jarvis on Insanity, Carpenter's Principles of Physioloy with some others we cannot mention here, with Bibliographical notices, and summary of Surgical and medical operations, treatment, &c.. &c. This ends the volume for the past year.

No. 15 of MAYHEW'S LONDON LABOR AND LONDON POOR has been published by Messrs. Harpers: it does not flag in interest and descriptive power.

"THE SANCTITY AND DIGNITY OF THE HOUSE OF GOD," an impressive Sermon by the Rev. Samuel Buel at the consecration of Emmanuel Church, Cumberland, Md., is for sale by Messrs. Stanford & Swords.

DREAM-LIFE, a Table *for all seasons*, by Ik Marvel, (C. Scribner,) a charmingly designed and beautifully writen book, displaying in an eminent degree the peculiar excellencies of this writer, both in the sportive and pathetic moods, and his knowledge of the human heart and affections. It will add to his previous reputation.

CLOVERNOOK, by Miss Alice Carey, is published by Redfield, Clinton Hall, and is a pleasing series of sketches, illustrative of western life and manners, felicitous both in tone and description. It will attract many readers.

THE ANGEL'S SONG has been published with illustrations by Messrs. Stanford & Swords, and is a pretty tale, by Rev. C. B. Tayler, which has been already noticed by us.

THE DAILY POCKET MANUAL, or *The Christian's Native Air*, a systematized order of devotion, by a member, of the P. E. Church, published by J. K. Simon, Phila., is well arranged for the seven canonical hours of the day, and is unexceptionable and edifying in its contents, both devotional and directional. It is for sale by Stanford & Swords, New York. "Three O'Clock," on the 16th page, should be "Nine." Pope's *Universal* Prayer is rather out of place in a Church Manual.

BLACKWOOD'S MAGAZINE for December has been republished by Messrs. L. Scott & Co. The contents are 1. *An address to the Shopkeepers of Great Britain*, endeavoring to show them that *Free Trade* is adverse to their interests, and that manufacturers have not thriven under it. 2. *The Jew's Legacy*, a tale of the Seige of Gibraltar. 3. *Life among the Loggers*; a merry review of Mr. Springer's Book. 4. *My Novel*, by Bulwer, continued. It is more interesting as the end approaches, which we suppose cannot be far distant. 5. *Johnston's Notes on North America*; in which the economical statistics of the United States are treated of. 6. *The Ansayrii*, or *Assassins of Syria*, a notice of Mr. Walpole's work on that singular confederation. 7. *The Champions of the Rail*, a caustic exposure of the anglo-mania for their multiplication.

The new year commences new volumes of the several Reviews, and the above magazine and the small sum of ten dollars secures them all to the subscriber. Those who can afford it cannot do better than take them, embodying, as they do, a great portion of the literary talent of Great Britain, and all the various shades of political, and we may add, theological opinion. The reprints, moreover, are very neatly executed.

THE EVERGREEN for January, 1852, appears in a new and handsome dress, and will contain considerably more matter on the same number of pages. The present number contains a well-engraved portrait of the eloquent and patriotic Kossuth, and a sketch of the Hungarian history and struggles for independence. After reading it, however, we are impressed with the necessity of leaving foreign nations to settle their own internal difficulties, especially when an effective intervention is physically impossible. We have spoken in commendation of the Church spirit and religious character of this periodical. The publisher states that he has made arrangements to render it still more woathy of the confidence and patronage of Churchmen.

The True Catholic for December has a continuation of the excellent papers on the *Anglican Crisis* and many other s of much value and ability.

The *Mercersburg Review* for November has a *second article on Early Christianity*, from which we gave an extract some two or three weeks since: this, with its predecessor, is an effective demolition of the Puritan theory, respecting the Church (which even some of ourBishops are not ashamed to advocate, *miserabile dictu*): we think, however, that his excess of candor leads him to give an undue antiquity to, and to apologize for, some of the corrupt innovations of the Roman Church: 2. *Trapper's Life*, eloquently written and suggestive of serious thought as to the present condition and future prospects of these barbarous pioneers of modern civilization. 3. *Reverence and Religion*, which cannot be read without profit and edification. 4. *The significance of the Christian Name*; 5. *Christian Prayer.* Both these are full of deep thought, and are an antidote to the shallow Puritanical cant of the day. We always receive this able periodical with pleasure, and even when we dissent from some of its positions, do so with unfeigned respect for the excellent conductors and contributors. We would again mention that it appears every two months, commencing with January, and is afforded at $3 per annum.

The Methodist Quarterly Review for January, Lane & Scott publishers, appears with wonted regularity. Its contents are 1. *Faith and Science*, a Review of Comtes "*Positive Philosophy*," devoted to the explanation of his system and principles: an examination of them is deferred to a future number. 2. *Latin Lexicography*, a brief and able notice of *Andrews' Freund's Lexicon.* 3. *Dante*, a sketch of his life and great Poem, and an apparently just estimate of his merits. 4. *Methodist Preaching*, an eulogy on the old school, in vogue among that denomination—but who sent them? *John Wesley*? and who sent him? 5. *Tendency of Current events*, a hopeful view of the future, both in politics and religion. 6. *Antigone*, a scholarlike review of several recent editions of this drama of Sophocles, with some nice critical observations on various readings. 7. *William Penn*, a notice of Mr. Dixon's Book. 8. *A Review of Vestiges of Civilization*, the author of which is severely and justly flagellated for his infidelity and presumption. We have also numerous book notices and literary intelligence.

THE SCIENTIFIC AMERICAN, an *Illustrated Journal of Art, Science, and Mechanics.* The Quarterly number of this publication from Sept. 20. to Dec. 13, 1851, has been received. It contains a great variety of notices of Discoveries and Inventions in the above branches; and items of intelligence of a useful and practical character. Patent claims and grants digested weekly; with numerous illustrations. To practical men, a work of this kind must be very welcome. H. Munn & Co., 128 Fulton St., publishers.

Diocesan Intelligence.

NEW YORK.—Notice is hereby given, that the Ssanding Committee have invited the Rt, Rev. CARLTON CHASE, D. D., Bishop of New Hampshire, to perform Ediscopal Duties in the Diocese, from the present time until the Feast of the Ascension; and the Rt. Rev. WILILAM H. DELANCEY, D. D., L. L. D., Bishop of Western New York, from the Feast of the Ascension until the meeting of the Annual Convention. It is expected that arrangements will be made for Confirmations in a portion of the Churches of New York and Brooklyn, and in those of Long and Staten Islands during the Spring, and in the Central and Northern Parts of the Diocese during the Summer. Of which, in detail, due notice will be given. Applications for services may be made to the President or Secretary.

WILLIAM BERRIAN, President.
BENJAMIN I. HAIGHT, Secretary.

New York, Dec. 30 1851.

WESTERN NEW YORK.—*Bishop DeLancey's Visitations.*—Bishop DeLancey visited the Parishes of St. Luke's and Trinity Churches, Rochester, on Sunday, the 21st. In the morning, in St. Luke's Church, prayers were read by the Rev. Dr. Lee, assisted by the Rev. Mr. Barris, who read the creed and litany. The Bishop read the ante-communion service, and the Rev. Dr. Judd read the epistle. The Bishop preached. Twenty-four persons were confirmed, including one from the Diocese of Montreal, the preface being read by the Rector.

In the afternoon, in the same Church, the Rev. Mr. Parvin read prayers, assisted by the Rev. Mr. Barris, and the Bishop preached. The Rev. Mr. Judd was also present.

In the evening, services were held in Trinity Church, when the Rev. Dr. Van Ingen read prayers, assisted by the Rev. Dr. Lee, who read the creed and collects, and the Bishop confirmed five persons and preached. The Rev. Dr. Judd and the Rev. Mr. Wood were present. The confirmation preface was read by the Rev. Mr. Parvin, the Rector of the Church.

MARYLAND.—*Consecration of a Church.*—On Thursday, December 11th, the Chapel of St. Barnabas, Holy Trinity Parish, Carroll County, Maryland, at Sykesville, was consecrated by the Bishop of Maryland. There were present of the Clergy the Rev. H. T. Harrison, J. N. McJilton, L. Van Bokkelen and D. H. Buel, and the Rev. Thomas J. Wyatt, Rector of the Parish. The deed of donation and request to consecrate was presented by James Sykes, Esq., who gave the ground on which the Chapel stands, and was read by the Rector. The sentence of consecration was read by the Rev. Mr. Buel. Morning prayer was said by Mr. Mc Jilton; Mr. Harrison reading the lessons. Mr. Van Bokkelen read the Epistle in the Communion Service, and the Bishop was assisted in the administration of the Holy Communion by the Rector and Messrs. Van Bokkelen and Buel. The Bishop preached the sermon and also addressed the candidates at the confirmation, which took place during the services. A large congregation was present on the occasion.—*Church Times.*

Confirmations.—On the Twenty-Second Sunday after Trinity, Nov. 16th, in St. James' Parish Church, Baltimore County, six persons; and in the afternoon, in Trinity Church, Long Green, one person.

On Thursday, Nov. 20th, in the Parish Church of Christ Church Parish, Calvert County, seven persons.

On Friday, 21st, in the Chapel of the same, three persons.

On Saturday, the 22d, in St. Andrew's Parish Church, St. Mary's Co., sixteen persons.

On the Twenty-Third Sunday after Trinity, Nov. 23d, in Trinity Church, St. Mary's Parish, St. Mary's Co., two persons.

On Wednesday, Nov. 26th, in All Saints' Church Tomacoquen, two persons.

On Thursday, the Day of Thanksgiving, Nov. 27th, in Christ Church, Chaptico, four persons.

On Friday, the 28th, in the (Oldfields,) Chapel, of Trinity Parish, Charles co., ten persons.

On Saturday, the 29th, in St. Paul's Parish Church, Prince George co., 11 persons.

On Advent Sunday, Nov. 30th, in St. Thomas' Parish Church, (formerly Page's Chapel,) Prince George's co., four persons.—*Ibid.*

VIRGINIA.—*Consecration.*—The new Church at Charlestown, Jefferson Co., was consecrated by Bishop Meade in the early part of this month. The Convention of the Valley held a meeting at the same time.

The parish at Charlestown has displayed much energy and liberality in replacing their former Church, which was destroyed by fire soon after it was built. Notwithstanding this discouragement, the loss has been repaired, and we trust the spiritual prosperity of the parish will be worthy of note. —*Southern Churchman.*

ILLINOIS.—The newly consecrated Assistant Bishop of this Diocese, Dr. Whitehouse, passed the Second Sunday in Advent at Jubilee, the residence of the senior Bishop, where he preached an excellent and most appropriate Sermon in the A. M., in the College Chapel, from the 117th verse of the 119th Psalm, "Hold Thou me up, and I shall be safe."

It being the first Sunday in the month, the Holy Communion was administered, in which sacred service Bishop Chase was assisted by Bishop Whitehouse.

There were present of the Clergy in the vicinity the Rev. Dr. Samuel Chase, who read the Morning Prayer, and the Rev. Messrs. Mayo and Philander Chase jr.

The occasion was evidently most gratifying to our venerable Bishop, and not a few friendly hearts swelled with emotion, as they beheld the aged Patriarch inducting, as it were, his co-laborer into the sphere of his future duties. R. F. S.

Kickapoo, Ill., Dec. 8, 1851.

ORATORICAL IMPERSONATIONS.—Mr. Charles Whitney, distinguished as a lecturer on American and British Oratory, purposes to give two lectures or entertainments at the *Stuyvesant Institute*, on Friday, the 9th and 16th January instant.

From the testimony annexed of the *London Times*, we expect much pleasure from these performances.

American Oratory. Mr. Charles Whitney, a native of America, delivered, on Saturday evening last, at Willis' Rooms, the first of a series of lectures designed to illustrate the characteristics and merits of the orators of his country. The idea is a happy one, and will, if properly worked out, prove both instructive and entertaining. As a lecturer, Mr. Whitney possesses several excellent qualifications. His voice is clear and sonorous, and his language fluent and well chosen. His critical remarks were distinguished by truth and elegance, and his impersonations of the various orators, whose speeches he introduced, exhibited great mimetic power and versatility. In many of his assumptions, his action is equal to the best tragedians on the stage. He has received many liberal offers from Mr. Webster the manager of the Haymarket, but has declined them from evangelical principles. Could he be persuaded to embrace the histrionic profession, he would make the finest Lear or Brutus ever seen since the days of Garrick and Kemble.—*London Times* of May 5th, 1849.

The Liverpool *Times* says that Prof. Whitney's impersonations of Brougham have the whole matter and copy of Brougham, eye, life, gesture, voice, etc., and are entirely delusive.

The Glasgow *Mail* states that his imitation of Brougham was remarkably faithful and was received with the most rapturous cheers by the crowded audience.

ERRATA.—In the Poetry, on the 1st page of this paper, headed "Sickness in the Cradle," in the second verse and last line, read *tender* for *lended*; *The Past*, by Prof. *Wilson*, *not* Nelson—and in the 16th line, read *Heaven's* for *Heaven*.

Died.

Departed this life, on the 12th inst., Mrs HANNAH DUPUY, wife of the Rev. Charles M. Dupuy. From early life she had learned to lean only upon the hope of God's heavenly grace; and when wasting sickness came, she found herself defended by his mighty power through Jesus Christ her Lord.—While in health, she offered the sacrifice of daily prayer in God's temple, and when deprived of this privilege, she enjoyed in her chamber great consolation in reading and meditating on God's word, and joining in the prayers of His Church. Possessing the ornament of a meek and quiet spirit, she was never known to complain under her accumulated sufferings, but was always ready to acknowledge that goodness and mercy had followed her all the days of her life. She became so rooted and grounded in the practice of universal holiness, that those who have known her longest never remember her, but as the house built upon the rock, which no storms could overthrow.

Amidst a variety of distressing pains, she continued steadfast, immovable, always abounding in the work of the Lord, till at length, in compassion to his good and faithful servant, God was pleased to bid her rest from her labors, and enter into the joy of her Lord.

On Monday evening, Dec. 22, Charles Henry, infant son of Floyd Smith jr. and Margaretta Smith, aged 6 months and 14 days.

Notices.

CHRIST CHURCH.

Anthony Street, near Broadway.

Will be opened for Divine Service on Sunday evening next, 4th Jan.

Service at 7 1-2 o'clock.

Service in this church on the evening of the first Sunday in each month at 7 1-2 o'clock. Occasional services on other Sunday evenings, of which notice will be given.

Also service on Friday evening of each week during the winter, beginning on Friday evening, Jan: 9th, at 7 1-2 o'clock.

Jan. 1, 1852.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular Quarterly meeting of the Society will be holden in St. Paul's S. S. Room on Monday, the 5th of January, at 8 o'clock, P. M. The Committee will meet at 7¾, P. M. at the same place. A paper, on the Choral Service of the Church, is expected from Mr. E. M. Peck. It is also hoped that a plain service of Church plate will be exhbited.

J. J. ELMENDORF, Secy.

THE CHURCH CHORAL SOCIETY.

The first regular meeting of the Society for practice will be held in St. John's Sunday School Room, at 8 o'clock, P. M., on Wednesday, the 7th of January, 1852, and every Wednesday evening thereafter, at the same place and the same hour, until further notice. The Committee will meet at the same place at 7½ o'clock, P. M. Performing members are requested to bring their Prayer Books, and to be *punctual.* None but members of the Society will be admitted to its ordinary meetings for practice, unless introduced by a member of the Committee.

GENEVA COLLEGE.

The Second Term of the year 1851-2 will open on Thursday, January 15, 1852.

Tuition and room-rent *free.*

Geneva, Dec 22, 1851-3t BENJ. HALE, Pres.

TO THE ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY:

Since the issue of the Executive Committee's late letter to the Associate Alumni of the General Seminary, written inquiries have been made respecting the amount to be annually contributed to the Society's treasury by every alumnus. The first section of the Fifth By-Law states:—"*It is expected of each member that he contribute yearly to the funds of the Association the sum of at least one dollar.*" A year ago, a copy of the amended Constitution and By-Laws, with a Circular Letter and a list of the Officers and Members of the Society, was sent to all the Associates throughout the republic. If, in any instance, it has not reaehed its destination, the Secretary, on being notified, will be happy to transmit another. A. BLOOMER HART,

New York, Dec. 9th, 1851. 3t Sec'y.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

Advent Sunday Collections.

New Jersey: Burlington, St Marys, 28 90; Elizabethport, Trinity, 13 64; Hudson, ch of Holy Trinity, 3; Perth Amboy, St Peters, 20; Morristown, St Peters, 24 43, and 4 for Minnesota.

Connecticut: Hartford, St Johns, 34 29; Stamford, St Johns, 46 82; New London, St James, 34 10; Sharon, Christ, 8 25; Greenwich, Christ. half, 7; Westport, Christ 18 15; Munroe, St Peters, 10; Pomfret, Christ, addl, 6; Saybrook, Grace, 5; New Preston, St Andrews, 11 36; Washington, St Johns, 2 64; New Haven, Trinity, 77.

Illinois: Albion, St Johns, 10; Mendon, Zion, 9; Jacksonville, Trinity, 6; Chester, St Marks, 9.

North Carolina: Windsor, St Thomas, 4; Salisbury, St Lukes, 26 58; Scotland Neck, Trinity, 21; Tarboro', Calvary, 21; Fayetteville, St Johns, 91 95.

New York: St Georges, N Y, 289 06; Newtown, L I, St James, for Ill, 8 25; Brooklyn, LI, St Marys, 12 36; do St Johns, 24; N Y, Christ, 94; Fishkill Landing, St Annas, 50; Kinderhook, St Pauls, 9 17; West Troy, Trinity, 6; Cherry Valley, Grace, 1 55; Flatbush, St Pauls, 4 86; Astoria, L I, St Georges, 12.

Maryland: College of St James, 20; Emmanuel par, Cumberland, 15; St Peters, Montgomery, 5; Frederick, a few females, Texas, 1, western, 2, general 7.

Virginia: Petersburgh, Grace, 40.

Ohio: Ohio City, St Johns, 8 38; Cuyahoga Falls, St Johns, 7 30.

Indiana: Madison, Christ, 15.

Mrs M Fish, per Dr Anthon, half, 10; F, Zanesville, O, half 1; Providence, R I, Grace ch, sundry ofgs, 1; Thro' Keese, Esq, Christ, Cooperstown, N Y, half 5; 'one who loves the cause,' Tallahasse, Fa, 5; class in S S, Goshen, N Y, 3; H S H, Xtmas gift, 5; S H, 10; 'Indian Mission' a lady of Po'keepsie, per D Dana, Jr, 2; Thro' J F Wilson, Treas Del, Broad Creek, Christ, 2; Seaford, St Lukes 1 50; Little Hill, St Johns ch, 1 50; Smyrna, St Peters, 14 75; Georgetown, St Pauls, 4 50; Appoquinimink, St Anns, 1 84; Delaware City, Christ ch, 2 76; Staunton, St James, 4 26; Newark, St Thomas, 6 49; Rev "Mr Hoskin's churches, 10; Lewes, St Peters, 2 80; Indian River, St Georges, 2 70 Millsboro, St Marks, 1 30; chapel of the Comforter, 59 c; Baltimore Mills, 1; Newcastle, Immanuel, 8; Wilmington, Trinity, 13 31; St Andrews, 11 20; Christ, Christian Hundred, 9 50; Newark, St Thomas for Wis, 5, Bp Freeman, 5;—110; Total, 1233 04.

THOMAS N. STANFORD, Treas.,

Dec 29, 1851. 137 Broadway.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of Dec. 16, the following contributions, viz:

St Johns, Islip, Rev H M Davis, 5; Grace, South Oyster Bay, Rev D E Burr, 4 54; S H, enclosed in note, 5; Mrs W Moore, an 4; Miss Gouverneur, an 4; Zion, Morris, Rev W H Hill, 12; St Pauls, Kinderhook, Rev F T Tiffany, 9 83; total, 44 37.

C. N. S. ROWLAND, Treasurer,

Dec. 30, 1851. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of Dec. 16, the following contributions, viz.:

St James ch, Fort Edward, Rev S B Bostwick, 6 20; St Matthews, Bedford, Rev A H Patridge, 6 36; J H E, enclosed in Note, 10; St Johns, Islip, Rev H M Davis, 2; St Judes, N Y, Rev H D Ward, 7 02; St Marys ch, Brooklyn, Rev J W Shackelford, 9; Grace, South Oyster Bay, Rev D E Burr, 2 50; ch of Holy Apostles, N Y, Rev R S Howland, 27 51; St Pauls, Glen Cove, Rev S Douglass, 19 21; St Thomas, New Windsor, Rev R Riley, 19 58; total, 109 38.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,

Dec 30, 1851. 55 Water-st.

ST. JOHN'S CHURCH, WILLIAMSBURGH, L. I.

The subscriber gratefully acknowledges the receipt of the following donation to aid in the erection of his little free chapel.

Rev Mr Eigenbrodt, All Saints, N Y, as a Xtmas ofng, $20.

Further donations for the same object will be thankfully received. They may be left with Mr. Dana, Agent S. S. Union, No. 20 John St. or sent to my address, No. 5 Lewis Place, Williamsburgh.

B. F. TAYLOR,
Missionary.

Dec 22, 1851.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

L P, bundle of clothing; Mrs Fish, 10, and bundle of clothing. By Messrs S & S: J D H, North Oyster Bay, Xtmas ofg, 15; "Jeremy Taylor," per Rev Mr Bedell, ten dollars worth of clothing; E R U, 5.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.

Dec. 30, 1851.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

M R, 5; J T, thro' Rev G T Bedell, 10 dollars worth of clothing.

Constant demands are made upon him, for the supply of which he must appeal to the benevolent with the prayer that it may not be in vain.

At this season specially, will not the prosperous remember the poor? Will they not give of their abundance to relieve suffering.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
308 Broome St.

Dec. 29, 1851.

THE MARINER'S HOME,

(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

J H D, 5; S H, 5, for the Home; E R U, 5, for the poor, 5; all thro' Messrs S & S.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Dec 29, 1851.

THE POOR.

ST. SIMON'S GERMAN FREE CHURCH.

The undersigned gratefully acknowledges the receipt of the following donations for the poor.

Jeremy Taylor, Esq, by Rev G T Bedell, 10 dollars worth of clothing. By S & S, : E R U, 5; a lady, for the sick poor, 10.

He would most earnestly solicit the assistance of the benevolent, in behalf of the poor of his parish.

The large sphere of his missionary labors, brings him daily in contact with the most distressing cases of affliction and destitution, never has he known a period when cases of sickness were more numerous, nor distress for want of employment more general.

These facts, he humbly trusts, are sufficient to induce those who have hitherto entrusted him with the means of relieving many cases of distress, to again stretch forth a helping hand; and also to move others, blest with the means, to kindly remember the destitute stranger at this inclement season.

Donations will be thankfully received, and may be left with Messrs. Stanford and Swords, 137 Broadway, or with

THOMAS COOK,
276 Houston St.

Advertisements.

Pew in St. Paul's Chapel.---To rent, Pew No. 131, one of the most eligibly situated pews in the church. Rent $30 per annum. Possession immediately. Apply to

A. C. MORRIS,
Att'y at Law,
142 Broadaw.

Jan 3—2t$

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers nnd Churches at a small advance. Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits. For sale by

DOREMUS & NIXON,
No. 39 Nassau Street.

Jan 3, 1852—6m Opposite Post Office.

A CLERGYMAN wishes permanent board in a private family, north of Houston, and east of Hudson St. Please address A. B. H., Broadway Post Office, No 422½.

Dec 27, 1851—4t

LITTELL'S LIVING AGE, No. 399, 12½ cents.

CONTENTS.

1. Mirabeau's Correspondence, *Edinburgh Rev.*
2. Revelations of a Common-Place Man, *Chaps VIII to XVI.*
3. New Testament from the Syriac, *N. Y. Cour.*
4. Romish Clergy in Ireland, *Times.*
5. Liberia, *Christian Advocate.*
6. Effects of Abundant Gold, *Times.*
7. Chinese Geography, *Jour. of Com.*
8. Law of Domestic Storms, *Punch.*
9. Correspondence.
10. Inscription to Louis Kossuth, *Editorial.*

With poetry, short articles, and Notices of New Books.

☞ A New Volume has just commenced.

Published weekly at six dollars a year by

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And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

TUTOR.

A Gentleman preparing for the Ministry, is desirous of giving instructions in the Latin and Greek classics, either in a school or private family, where his services would not be required more than an hour or two each day. Please address "Beta", at office of Churchman. 1$

Books and Fancy Articles---At 108 Nassau street, in the building, corner of Nassau and Ann streets, where D. FANSHAW'S Book and Job Printing Office has been for years, he has for sale an extensive assortment of writing desks, work boxes, chess boards, dressing cases, &c. made of papier mache, rosewood, mahogany, &c. Also, card cases, porte monnaies, pocket books, portfolios, card baskets, ink stands, paper weights, &c. as well as a large assortment of books suitable for holiday presents. Most of them are for sale at less than cost, as he is still under the necessity of storing a great portion of the stock he last May removed from his large store in Broadway, compared with which his present place is but a little one.

Dec 27—2t$

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
49 John st., corner Dutch.

July 26-tf

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,

July 26-6m 279 Pearl st., N.Y.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
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"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."--Jour. Com.

Sept 6, 1851—1yr$

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41

Total for the month, 108

Whole number of policies issued by the Company, 7753

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

FOR EXHIBITION AND SALE.

AT the Church Depository, 20 John Street, the most superbly bound quarto Bibles ever imported into America. These books were specially manufactured for a place in the Great Exhibition, and are now for sale a. $50 and $55.

Also for sale

THE BIBLE AND THE BOOK OF COMMON PRAYER, in a great variety of choice bindings.

Dec. 20, 3t.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.

March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.

REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utiea.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, DD; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1851.—d6tf

Selected Matter.

From the Colonial Church Chronicle.

The Primary Charge of Augustus, Lord Bishop of Adelaide, *delivered at Adelaide, January* 1851.

Report of the Formation of the Newcastle Church Society, to which is prefixed a Sermon, by William, Lord Bishop of Newcastle. Sydney: 1851.

It will be unnecessary to remark that these documents are not prefixed to this article for the purpose of reviewing, in the ordinary sense of the word; that is neither our duty nor our wish. They are prefixed in order to draw the attention of our readers to the remarkable movement now going forward in the Colonial Church; and an extract or two from each will show how fixed is the determination of the Bishops of the southern hemisphere to absorb the *Laity* into the organization and practical working of their Church system. The Charge of Bishop Augustus Short opens thus:—

"It is a season of solemn interest when the Ministers of the Church are assembled, as we are this day, to give an account of our stewardship. * * I might address you, indeed, as one having authority in the Church, to reprove, if need be, to exhort, and to rebuke; for the Providence of God follows the same course in the Church as in the world; and when things are to be done decently and in order, there must be authority to enforce that order; and however distributed may be that authority, yet there must be some head in which its ultimate force resides. * * In claiming, then, for the office to which, by divine permission, I have been called, the first place in the ministry next under the Divine Head of the Church, I must not be understood to assert for it either sole or despotic power. Neither the language of Scripture nor the usage of the Primitive Church, sanction any such view of the Episcopal office. The Canons of the Church of England expressly affirm the contrary. In legislation, in the enforcement of discipline, in some of the higher functions of her peculiar ministry, the examination, namely, of candidates for Holy Orders of Priesthood—the Bishop is instructed by the Canons of A. D. 1603, not to act without the assistance of Presbyters. Reference to the Canons 31, 34, 35, 122, will at once confirm this view; and that in legislative matters at least, such was the ancient principle of our Church, can be shown from the synod assembled at Hertford, A. D. 673, in which Presbyters were present and assisted. A brief comparison of the xv. xvi. and xxi. chapters of the Acts of the Apostles will ever show how strictly, in this respect, our Church is in accordance with the form and practice of the Apostolic Church, as delineated in the Scriptures. I have dwelt more at length upon this point, because a different impression of the nature and duties of the Episcopal office often prevails among strangers to our communion, and even among ill-instructed members of our Church. It is assumed, I know not upon what grounds, in the face of the documents to which I have alluded, that the Bishops of our Church claim to exercise a monarchical power, not only over the Clergy, but over the laity. * * If I may presume to adopt the simple but emphatic words of the Bishop of New Zealand, when addressing his clerical brethren, as I am, in his primary charge,—I cannot delegate to any the power of government and coercion inherent in the Episcopate; but I can, and therefore desire to guard it from hasty and ill-considered exercise, by consulting the wishes, and eliciting the opinion of the general body of the Church. * * I have now the happiness of knowing that the principles thus propounded have found cordial acceptance with all the Bishops of this province. They have recorded their opinion that *the combined actions of Synods of the Clergy, and Conventions of the Laity, is necessarily for the development and efficiency of the Church in these Colonies.* An adaptation of the Ecclesiastical law of England, suited to the altered circumstances of Colonial Dioceses, seems to be absolutely necessary; and it is only consistent with the just claims of Churchmen who have settled in the Australian Province, that in such adaptation their experience and wishes should be consulted. *The Imperial government has, through its official organs, expressed its willingness to aid in the legislation necessary for such purpose.*"—Pp. 1–5.

Bishop Tyrrell also writes to the same effect (*Report*, &c., pp. 36, 37:)—

"It is the principle of the Church Societies in England, that the sums granted by them for the Colonial Dioceses should be placed at the disposal of the Bishop of each Diocese. * * The principle, however, which should regulate the appropriation of all sums contributed by the members of our Church here is, I conceive, very different. I wish it to be distinctly understood, that, in my opinion, those who contribute the funds should have the power of appropriation; and while I would impress on the laity of the Church the duty of their contributing, I would encourage them to give by placing the complete control of their contributions in their own hands. The principle of the laity having the control over the funds contributed by them is fully carried out in the *Newcastle Church Society* by Rule XI."

This Report also contains the avowal of a hearty resolution on the part of the Newcastle Churchmen to promote the conversion of the aborigines of New Holland, and to further the object of the Mission to the islanders of the Western Pacific.

Mirage on the Plain of Hungary.

The feeling of solitude which a vast plain impresses on the imagination, is to me more solemn than that produced by the boundless ocean, or the trackless forest; nor is this sentiment ever so strongly felt as during the short moments of twilight which follow the setting of the sun. It is just as the bright orb has disappeared below the level of the horizon; while yet some red tints, like glow-worm traces, mark the pathway he has followed; just when the busy hum of insects is hushed by a charm, and stillness fills the air; when the cold chills of night creep over the earth; when comparative darkness has suddenly followed the bright glare of day; it is then the stranger feels how alone he is, and how awful such loneliness is where the eye can see no boundary, and the ear detects no sign of living thing.

I would not willingly have destroyed the illusion of the first sunset I witnessed on the Puszta of Hungary. The close of day found us far from any human habitation, alone in this desert of luxuriance, without a mark that man had established his dominion there, save the wheelworks which guided us on our way, and the shepherd's wells which are sparingly scattered over the whole plain. I have seen the sunset behind the mountains of the Rhine as I lay on the tributary Necker's banks, and the dark bold towers of Heidelberg stood gloriously out against the dark red sky;—as the ripple of the lagoons kissed the prow of the light gondola, I have seen his last rays throw their golden tints over the magnificence of fallen Venice;—I have watched the god of day as he sank to rest behind the gorgeous splendor of St. Peter's; yet never with so strong a feeling of his majesty and power, as when alone on the Puszta of Hungary!

It was on the second morning of our journey, and as we opened our eyes after a troubled doze, that another of the most extraordinary phenomena of these plains was presented us. We perceived what appeared to us a new country, and certainly a very different one from that upon which we closed our eyes on the previous night. A few miles before us lay an extensive lake half enveloped in mist. I immediately called to the coachman to ask what lake it was I saw, as none was to be found on the map, when his loud laugh reminded me that we were in the land of the *mirage*. And sure enough it proved the mirage; for, as we approached, the water vanished, and the same dry plain we had known before was still present to us. On another occasion, when travelling on the plains of Wallachia, I witnessed the mirage in a still more striking manner. It was also in the morning, just as a burning sun was struggling to dissipate the thick mist so common in these climates. I could distinguish as plainly as ever I did anything in my life, a serpentine piece of water, with the most beautiful woods and park-like meadows, and at one end the commencement of a village. As we approached, the scene slightly changed; new points of view gradually came out, and the objects first observed vanished away. The village which I had believed real, even after I knew the landscape was mirage, was the first to disappear; the water extended itself, and the background rose higher. Before long objects began to grow less distinct, and at last the mist rose from the earth leaving the view clear along the burning plain, while trees and water were still discernible in the air. The effect was very peculiar: I know nothing it resembled so much as one of the old Italian pictures, in which the lower part is occupied by the earth and its denizens, while the upper is gay with a brilliant throng of heavenly choristers seated on gay clouds, which are as much like the mirage as possible. I believe this phenomenon is explained as a matter of simple refraction; but if it is so, the mirage is a mystic mirror, which shapes its images according to its own fancy, for I do not believe that in the whole of Wallachia there could be found a real scene half so beautiful as the mirage presented us with.—*Pagett's Hungary and Transylvania.*

From the Colonial Church Chronicle.

New Zealand.

Extract from a letter of the Bishop of New Zealand, dated St. John's College, 23d May, 1851:—

"I am daily expecting the Bishop of Newcastle to arrive in the new Mission vessel; and we hope to send you a favorable report of our cruise. This time I shall not have an escort, which will oblige me to be a little more cautious: but the larger vessel will afford greater protection; as the 'Undine' is so low on the water, that it would be impossible to keep out boarders. The trade-wind is my great friend, as I need not near the shore, except with a commanding breeze; and so communicate with the people as much or as little as may be found prudent. You must not expect speedy results in this work, for even the soft Tahitians stood a seige of sixteen years, and the New Zealanders the same time, before they yielded to the Gospel. Among these 'mingled peoples,' we must expect even slower progress; but I am full of hope that they also will at last be numbered among the heathen for whom the prayers of Christ have been heard and granted.

I have just returned from a four months' voyage to the South, of which the following are the dates. The little 'Undine' met with worse weather than usual off Stewart's Island, in the attempt to reach the Auckland Islands; but God was merciful, and preserved us through some dreadful gales, and 4,000 miles of sea.

* * * * * * * * *

Thus end the macronectic voyages of the dear little 'Undine,' which may be thus roughly estimated—

		MILES.
1847.	Round Northern Island	1,500
	Poverty Bay, and back	600
1848.	Round Northern Island	1,500
	Do. with Chatham Island, Otakou, and Akaroa	2,500
1849.	Do. do.	2,000
	New Caledonia, &c.	3,000
1850.	Do. do.	3,000
1851.	English Settlements—Chatham Island, and Stewart's Island	4,000
	Short Voyages—Home Circuit	1,500
	Contrary Winds, &c.	400
		20,000

In which the damages have been only one jib-boom and one main-boom. All damages under £5 in amount.

In thus closing the log of the 'Undine,' I hope that you will accept my warmest thanks and convey them to any other of the subscribers, for their prompt efforts in 1847, which furnished me with the means of so much comfort. I should be sorry that my gratitude for the past should seem to be swallowed up in the more recent and larger effort. I shall be really sorry to shift my flag from the 'Undine' to the 'Border Maid,' which I hear is the name of the new schooner; but among ourselves we mean to call her the 'Lady Margaret.'"

The Commercial Ports of England.

A return has just been made, by order of Parliament, which shows that Liverpool is now the greatest port of the British Empire, in the value of its exports and the extent of its foreign commerce. Being the first port in the British Empire, it is the first port in the world. New York is the only place out of Great Britain which can at all compare with the extent of its commerce. New York is the Liverpool of America; as Liverpool is the New York of Europe. The trade of these two ports is reciprocal. The raw produce of America, shipped at New York, forms the mass of the imports of New York. The two ports are, together, the gates, or doors of entry, between the old world and the new. On examining the return just made, it appears that the value of the exports of Liverpool, in the year 1850, amounted to nearly thirty-five millions sterling (£34,891,847), or considerably more than one-half of the total value of the exports of the three kingdoms for that year. No other city in ancient or modern times (except New York), ever rivalled London in the extent of its commerce. Compared with the commerce of London at the present day, the commerce of Tyre, of Carthage, of Hamburgh, or of Amsterdam, when those cities were in the height of their glory, was small; and yet the value of the exports of London is now inferior to that of Liverpool in the proportion of fourteen to thirty-four millions. This wonderful export trade of Liverpool is partly the result of the great mineral riches of Lancashire, Cheshire, and Staffordshire, Warwickshire, and the West Riding of Yorkshire; partly of the matchless ingenuity and untiring industry of the populations of those energetic counties; partly of a multitude of canals and railways, spreading from Liverpool to all parts of England and the richest parts of Wales; partly to Liverpool being the commercial centre of the three kingdoms; and partly to the fact that very nearly twelve millions of money have been expended in Liverpool, and more than twelve millions in the river Mersey, in converting a stormy estuary and an unsafe anchorage into the most perfect port ever formed by the skill of man. On comparing the respective amounts of the tonnage of Liverpool and London, it appears, at first, impossible to account for the fact that the shipping of Liverpool is rather less than that of London, whilst the export trade is much more than twice as great. The explanation of this fact is, that the vessels employed in carrying the million or million and a half of tons of coal used in London appear in the London return; whilst the canal and river flats (to say nothing of the railway trains) employed in carrying the million and a quarter of tons of coal used or employed in Liverpool do not. If you exclude the coals consumed in London from the London return, you reduce it to two millions; or, if you leave that return unaltered, and add a million and a quarter tons of coal (which is the actual import into Liverpool) to the Liverpool return you raise it to upwards of four millions and a half. State the case fairly, in either of these ways, and the maritime superiority of Liverpool will be found to be as decided as its commercial. We ought also to add that, whilst the Custom house return for 1850 gives Liverpool only 3,262,253 tons of shipping, the payment of rates to the Liverpool Dock Estate, in the twelve months ending June 25, 1851, give 3,737,666 tons, or nearly half a million tons more. Comparing the rate of increase of the exports of Liverpool with that of other ports, it appears that Liverpool is not only the first port in the kingdom, but that it is becoming more decidedly the first every year. During the last five years, the increase of the exports of Liverpool has been from twenty-six millions to nearly thirty-five millions; whilst that of London has been from a little less than eleven millions to rather more than fourteen millions. The exports of Hull, which is, undoubtedly, the third port of the kingdom, though still very large, have rather declined, having been £10,875,870 in 1846, and not more than £10,336,610 in 1850. The exports of Glasgow, now the fourth port of the empire, show a fair increase from £3,024,343 to £3,768,646. No other port now sends out exports of the value of two millions a year, though Southampton comes near to two millions, and Cork passes one million. The Custom-house officers (who make mountains out of molehills) have found it impossible to make out returns of the value of the imports into the various ports of the kingdom. Not having access to the quantities, we can only state, in general terms, that Liverpool has a great superiority as relates to tea, coffee, and sugar. As relates to imports generally, London is the principal port for articles of consumption; Liverpool for the raw materials of manufactures.—*Liverpool Times*, Nov. 13.

Clergy of the Protestant Episcopal Church.

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 59 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st.
Colton, Rev. Calvin, 65 Prince street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cook, Rev. Edwin, 98 12th st.
Cox, Rev. Richard, 13 Lexington Avenue.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fackler, Rev. David M., 78 East 16th street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Hollingsworth, Rev. Samuel, 6 Eighth avenue.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D. D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 15 Amity st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Hubbard, Rev. I. G., ch. of Holy Com'n, cor. of 20th st. and 6th avenue.
Irving, Rev. Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 144 East 25th st. near 2nd Avenue
Jones, Rev. Charles, 37 Irving place.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 86 East 17th street.
McVickar, D. D., Rev. John, 8 College Green
Mead, Rev. E. N., 6 Clinton Place.
Millett, Rev. James, 308 Broome st.
Morris, LL D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch., Manhattanville.
Pardee, Rev. Isaac, 91 St. Mark's Place
Parker, Rev. Benjamin C. C., 114 East Broadway
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 622d Avenue.
Richmond, Rev. William, (in Oregon.)
Schroeder, D. D., Rev. John F., 3 St. Clement's Place
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, Rev. J. A., 215 6th avenue.
Sterling, Rev. J. C., 22 Grove st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W., 209 Monroe st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., Rectory St. Luke's ch., 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.
Wyatt, Rev. C. B., cor. 4th avenue and 20th st.

BROOKLYN

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev. Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J., Carlton avenue, near Myrtle.
Webbe, Rev. William T., 321 Gold st.
Walker, Rev. William F., 117 Willoughby st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.
Roberts, Rev. H. F., 147 south 3d street.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.

NEW JERSEY.

Barry, D.D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.

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For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

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Oct. 4, 1851.—tf

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April 16, 1850—tf

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April 20, 1850—tf

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